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CHRISTIAN BAPTISM,

SET FORTH IN A SERIES OF

Meditations

ON THE

DOCTRINE OF BAPTISMS.

"Endeavouring to keep the unity of the Spirit in the bond of peace." Eph. iv. 3.

"For God is *not* the *author of confusion*, but of peace, as in all the churches of the saints." 1 Cor. xiv. 33.

By OBADIAH.

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PREFACE.

Christian Reader,

It is recorded, that Apollos, "an eloquent man, mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the Spirit, he spake and taught diligently the things of the Lord, *knowing* ONLY the baptism of John . . . Whom when Aquila and Priscilla heard, they took him, and expounded unto him *the way the of Lord more perfectly.*" And may the Lord grant you the like grace, that, as in these days there are many who know *only* the baptism of John, you may know the way of the Lord more perfectly, being baptized with *one* Spirit into the *one* body! Could we believe, if we did not personally know it, that godly men, of *one* faith, should refuse to hold communion together at the table of the Lord? Now this *schism* in the one body has made some persons, baptists, as well as others, to question whether the *one* baptism is water baptism: and although Dr. *Gill* states it is, yet there is such a discordance in his commentary upon the subject of the baptism of the Spirit (1 Cor. xii. 13), and the one baptism in the *parallel* passage (Eph. iv. 5), that I request your consideration thereof. The Doctor says—

1 Cor. xii. 13.

"*For by* one Spirit we are all baptized*, &c. This is to be understood *not* of water baptism; for the apostle says, not in one and the same water, but *by* or *in one Spirit*, are we all baptized: the baptism of water, and of the Spirit, are two different things. (See Matt. iii. 2.) Besides, all that are baptized

Eph. iv. 5.

"One baptism. There were divers baptisms under the law, but there is but one baptism under the gospel; for *John's* and Christ's are the same. There are, besides, figurative or metaphorical ones, which are so in an improper sense, as the baptism of the Spirit and the baptism of blood, or

* The Greek particle here rendered *by*, is the same as is rendered *with*, in Matt. iii. 11; Mark i. 8; Luke iii. 16; Acts i. 12.

in water are not baptized in or by the Spirit, as the case of *Simon Magus*, and that of others, shew: nor does water baptism incorporate persons into the church of Christ; neither into the invisible church, which is the *body* of Christ, and here meant," &c.

of sufferings; but there is but one baptism, literally and properly so called, which is water baptism; and which is to be administered in one and the same way, by immersion in water," &c.

You will observe, the Doctor admits that the spiritual baptism in 1 Cor. xii. 13, is the essential baptism by which we are baptized into the *one* body; but in Eph. iv. 5, the parallel passage, he declares the Spirit's baptism is *only figurative* or *metaphorical*, and that *water baptism* is the *one* baptism, properly so called. If this were true, then *water* baptism would be the *substance*, and the Spirit's baptism no more than a *shadow*, which the Doctor never meant, and which none but blasphemers would maintain. And you will observe, the Doctor declares *John's* and *Christ's* baptism are the same: but which John positively denies! How the Doctor could make such an assertion, when the sacred records testify to the contrary, is the more extraordinary, as John declares that Christ's baptism is that essential baptism with the Spirit: which the Doctor admits is *not of water;* for water baptism, he observes, does *not* incorporate persons into the church of Christ.

The Doctor admits there were *divers* baptisms *under the law*. This is true; and they were from heaven, as well as John's. Was not John's baptism a legal ordinance? The Doctor says, in his commentary upon Matt. iii. 15, "It became *Christ to fulfil all righteousness, moral and ceremonial*," &c. Does not this prove, that John was administering an ordinance according to the law? Christ being then a man about thirty years of age—the age legally appointed for a man to enter into the ministerial office—and, therefore, as the Levites were baptized by the water of purification being sprinkled upon them, it became necessary for Christ to fulfil that part of the ceremonial law. Exod. xxix. 4; Lev. viii. 6.

But what do many persons say to the Doctor's *one* faith, in the name of the Father, and of the Son, &c.?

Do not many profess the Sabellian creed, which, the Doctor says, originated with Simon Magus? Do not many believe *the name of the Father, and of the Son, and of the Holy Ghost* to be *assumed* names, or covenant names, or office names, &c.? Do not they generally deny the Father and the Son, *as such*, to be of *one essential* nature?† Is not the *essential* Sonship of Christ almost universally denied? Having premised these things for your consideration, it would seem that, although there be but *one* baptism, which, in the opinion of many is of water, yet there are *divers faiths* or *creeds* of human invention, which make it evident, that by water baptism in any mode, no one comes to the *unity* of the faith of God's elect?

Water baptism is even considered by some to be *essential to salvation;* and the quantity of water, as well as the manner of its administration, is with many persons of greater importance than the *one* faith or the *unity* of the Spirit! But whilst they *strain* at the quantity of water, they administer *leavened* bread at the Lord's supper! But do such persons hold the mystery of faith in a pure conscience?

Christian reader, if water baptism was Christian baptism, we may be assured godly men of *one* faith, and of *one* Spirit, would be all of *one mind* as regards its administration; *because they are all made to drink into one Spirit.* 1 Cor. xii. 13. Therefore the following meditations are written under prayer and searching of the scriptures, in humble hope, the Lord will lead men of *one* faith to separate themselves from them who are not of *one* Spirit; for all of *one* faith are to endeavour to keep the unity of the Spirit in the bond of peace. Eph. iv. 1—6.

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† Mr. Henry, speaking of the *only begotten Son* of God, saith, "*Only begotten*, is used after the manner of men, to assure us that Christ is possessed of every divine perfection, co-equal and co-eternal with the Father. Heb. i. 2, 3. Should we suppose Him *begotten* as a creature, or a created being, or in a covenant way, or so called by adoption, then He would *not* be the *only* begotten." What a blessed evidence we have in this man's testimony of a spiritual mind divinely taught, compared with the depraved or reasonable explanations of natural men. 1 Cor. ii. 14, 15.

Christian reader, may the Holy Spirit lead you and me into all truth; that, knowing the truth of God by the power of our God, our faith may not stand in the wisdom of men, but in the Holy Ghost and in much assurance. May He direct our hearts into the love of God the Father, and the patient waiting for the coming of Christ. And may the Lord of peace Himself give us peace always, by all means. The Lord be with you. Amen.

Yours in the Lord,
OBADIAH.

ERRATA.

Page 107. Note omitted.—"The *font* or *baptistery* in places of worship must have been introduced by Judaizing teachers from the use of the *laver*. For the apostles and John the Baptist never used a font or baptistery!"

Page 139, line 30, after "buried *together*," read "planted *together*, and crucified *together*. Rom. vi. 4, 5, 6."

Page 155, line 31, read "baptizeth" for "baptized."

MEDITATIONS
ON THE
DOCTRINE OF BAPTISMS.

MEDITATION I.

INTRODUCTORY.

CHRISTIAN READER! We are exhorted to contend earnestly for the faith once delivered unto the saints, Jude 3; but there is no command or exhortation to contend for water baptism. They who are of the *one* body are of the *one* faith, and they are baptized with *one* Spirit, that there be *no* schism in the *one* body! For this purpose, and to make ready a people prepared for the Lord, there was a man sent from God whose name was John, the same came for a witness, and to bear witness of the true Light, which lighteth every man that cometh into the world. And John did bear witness of Christ, the true Light, for he PREACHED, *saying*, "there cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed *baptize you* (*en*) *with water:* but He *shall baptize you* (*en*) *with the* HOLY GHOST." Mark i. 7, 8. This is the faithful testimony of John, a faithful witness, for "*he bare witness unto the truth.*" John i. 7, 8; v. 33. Dr. Gill, a Baptist minister, in his comment on John iv. 2, confirms John's testimony; for he observes, "it was a *false* report that was made to the Pharisees; at least in part, so far as concerns the act of Jesus baptizing; though, it may be, this is observed, not so much to shew the falsehood of that report, as to correct what is said of Christ's baptizing; lest it should be understood, as if He baptized in his own person; *whereas He did not: besides, He had another sort of baptism, of a more excellent nature, to administer; namely, the baptism of the Spirit*, &c.:" "for (*en*) *with*, or by ONE SPIRIT *we are all baptized into one body.*" 1 Cor. xii. 13. This is the *baptism* with which Christ baptizes *all* His disciples, and to which John bore witness. "For if a man have not the Spirit of Christ, he is none of His; but he that is

joined unto the Lord is one Spirit. Rom. viii. 9; 1 Cor. vi. 17. Dr. Gill hath written the following excellent note upon 1 Cor. xii. 13.—"*For by one Spirit we are all baptized*, &c. This is to be understood *not* of water baptism; for the Apostle says *not* in one and the same water, but *by* or *in one Spirit*, ARE WE ALL BAPTIZED: the baptism of water and of the Spirit are different things; see Matt. iii. 11. Besides, all that are baptized in water, are *not* baptized in or by the Spirit, as the case of *Simon Magus, and that of others, shew:* NOR *does water baptism incorporate persons into the Church of Christ; neither into the invisible Church, which is the body of Christ, and is here meant.*" This great and learned man has thus honestly and faithfully declared in his comment upon this Scripture, that the *only* baptism into the invisible Church, which is the *true* Church, the body of Christ, is the baptism *with* or *in the Spirit;* and this is the baptism with which Christ baptizes all his people: therefore *water* baptism *never* did, and *never* will *incorporate* persons into the Church of Christ, which is the body of Christ! but water baptism, which doth not incorporate persons into the Church of Christ, is used by men as to its mode of administration to separate Christians of the one faith; and a schism hath been made in the *one* body by men who must acknowledge, whether pædobaptists or anti-pædobaptists, that they are far from being of *one* faith amongst themselves, for both denominations are composed of various sects, some of whom hold the most awful heresies! And that water baptism by immersion doth not unite the baptized together *in love*, we have mournful evidences, in the discord and roots of bitterness springing up amongst them: and the frequent separations which take place amongst the anti-pœdobaptist churches is a solemn proof, that all their contention for adult baptism by *immersion* in water, does not prevent discord, or keep them together in peace. These and the following observations are written in the humble hope, they may be the means in the hand of the Lord, of uniting the brethren of the one faith: and of preventing the weak in faith from being deceived by the doctrines of men, published in a Tract entitled, "A Concise View of Christian Baptism," wherein the faith-

ful testimony of John the Baptist is not quoted, or referred to, or even noticed!

There is not a true view of the only Christian baptism to be found within the twenty-four pages of the Tract: but it contains several grievous errors. It is not written to make converts to that *one* faith *which is* the gift of God, through which we are saved by grace (Eph. ii. 8), but to make proselytes to adult baptism by immersion in water! For that purpose the writer has not mentioned that *one* faith of the *one* body, *inseparably* connected with the *one true* baptism; which *one* faith is of (*uperbolee*) *the excellent power of God*, Eph. i. 19, and is essential to the enjoyment of salvation.

The Tract has also a tendency to lull the mere formal professor into the fatal security of believing, that if he submits to be baptized by immersion in water, he will "do the commandments of Christ and be blest!" For he states, as they are blessed who do the commandments of Christ, *he will have a blessing from his baptism*: he *will fulfil righteousness* in baptism, and have *the answer of a good conscience*, and "*put on Christ*."—Page 9. But he has *not* given us one scripture in proof, that Christ gave a commandment for His disciples to be baptized in water, or that he said, if they were baptized by immersion in water, they would have a blessing in or for it, or that they would fulfil righteousness, or put on Christ! If our Lord had ever given such a command, can it be possible, that any *true believer*, *with the fear of God in his heart*, *would not most cheerfully submit to it?* How many of the saints of God *have submitted to the fiery ordeal for the name of Christ*, *who never found in God's word a command for them to be baptized by immersion in water?*

But why did not the writer prove the truth of his statement from the Holy Scriptures, and mention what "*answer of a good conscience*," and *what blessing* Simon Magus had, when he was baptized in water?—which (the writer also states) is to "*fulfil righteousness*" and "*put on* Christ." This Simon Magus used sorcery, and bewitched the people of Samaria; "but when they believed Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself

believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done." Acts viii. 9—13. Now this man, it is recorded, *believed* and was *baptized,* and yet at the same time, and after he was *baptized in* or *with water,* he was in the gall of bitterness, and in the bond of iniquity. Acts viii. 23. Therefore, it is certain he had no answer of a good conscience, nor a *blessing* by being baptized in water, neither did he *fulfil righteousness,* or *put on* Christ, neither was he regenerated by water baptism, nor received the seal of the covenant, nor entered by the door into the Church, nor was he then buried with Christ: he had not the *one* baptism nor the *one* faith which is the faith of God's elect, the work of God in the hearts of those who are baptized with the *one* baptism, namely, with the Spirit. Eph. iv. 5; John vi. 29; Rom. x. 9; 1 Cor. xii. 13. When it is said, "Simon Magus himself also believed," it is to be understood as the *faith* which is *of ourselves,* and not that *faith* which is the *gift* and energy of God; for Simon Magus *believed Philip,* seeing the miracles which Philip did. Eph. ii. 8. And how many hundreds of christian professors are baptized in or with water, whose faith stands *only in the wisdom of men!* A decided proof, that a believer's one baptism *is the baptism with the Spirit!* 1 Cor. ii. 5; xii. 13.

The Tract is also likely to deceive the weak in faith, by persuading them to believe, if they have not been baptized by immersion in water, the neglect thereof may endanger their salvation. Page 20, 23. The writer's testimony on this subject is an evident proof, that water baptism is *not* the believer's *one* baptism! But the writer of the Tract should have given us some proof of his creed from Holy Scripture; for neither our Lord or His Apostles have ever said our salvation was endangered by our *not* being baptized by *immersion in water.* So far from it, we find the Apostle thanked God that he had baptized none at Corinth, but Crispus and Gaius, and the household of Stephanas; and that Christ sent him not to baptize, that is to say, with or in water, but to preach the gospel. 1 Cor. i. 14—17.

Christian Reader! We are exhorted to contend, and to contend earnestly, for the faith once delivered to the

saints: and which we shall do, if we have been baptized with the one true baptism. Eph. iv. 5. Let us, therefore, take heed we are not deceived by the doctrines of men, which rob our Lord Jesus Christ of the glory due to His name, who hath saved us, as he did the penitent thief, with an everlasting salvation. Isa. xlv. 17. For the doctrines of men would set aside that *one* baptism, which John the Baptist himself acknowledged he needed. Matt. iii. 14.

In the before-mentioned Tract, it is written, "Our Lord calls His sufferings unto death a baptism. I have a baptism to be baptized with." Luke xii. 50. The writer states, "the sufferings of Christ were literal, but they were *not* a *literal baptism;* nor were they a figurative baptism: THEY ARE FIGURATIVELY CALLED A BAPTISM." Page 14. The writer's testimony on this subject is an evident proof, that water baptism is *not* the believer's *one* baptism! But this writer should remember, that the word *baptism* in Holy Scripture does *not* always mean baptism by *immersion in water!* Neither ought a believer who has been *immersed* in *sorrow*, and under distress from the guilt of sin, thus speak of the sufferings of Christ. Dr. Johnson, in his dictionary, has shewn the word *immersion* doth mean, amongst other things, "*a state of intellectual depression;*" he quotes passages from *Addison* and also from *Atterbury's* writings in proof thereof. In this Tract there is a chapter to prove the word "Baptism" signifies "immersion;" (Page 12;) and yet the writer asserts, that our Lord's sufferings are only FIGURATIVELY CALLED A BAPTISM!" But he has not, neither can he, bring any proof, to support his direct contradiction to the testimony of the Holy Ghost; for Christ's sufferings are expressly declared to be (*antitupon baptisma*) the ANTITYPICAL BAPTISM which NOW SAVES US! 1 Pet. iii. 21—which the writer of the Tract must admit, if he believes what he has subsequently acknowledged, namely, that water baptism is *emblematical* of the sufferings of Christ. Page 21. Therefore, as water baptism is an emblem (which signifies a *typical designation*) of the sufferings of Christ; then Christ's sufferiags are *not* figuratively called baptism, but his sufferings are the true ANTITYPICAL BAPTISM *which now saves us!* The

Christian should attend to what God saith, and not what men say, is the meaning of the word "*Baptism.*" If the word "baptism" doth mean *immersion,* it does not follow, it only means immersion in water. The Scriptures use the word baptism to express our Lord's sufferings, for he was indeed *immersed* in sorrows and sufferings,—when *in an agony He prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground;* Luke xxii. 44! and was he not truly *immersed* in sorrow when He cried with a loud voice, saying, Eli, Eli, lama sabachthani! that is to say, My God, My God, why hast thou forsaken me? Matt. xxvi; 46.

The writer of the Tract has truly said, the most severe judgments are denounced against those who *add to* or *take away from* the book of God, &c. Page 19. This is a very important observation, and ought to be attended to when reading or interpreting the record of our Lord's words in Matt. xxviii. 19, and Mark xvi. 16; for we have no authority to add *in* or *with water,* to our Lord's command or declaration. The apostle Peter preached (to Cornelius and others) peace by Jesus Christ, &c., and whilst he spake the Holy Ghost fell on all them which heard the word, and they were discipled and baptized with the Holy Ghost: and Peter says, "THEN REMEMBERED I the word of the Lord, how that He said, John indeed baptized with water; *but ye shall be baptized with the Holy Ghost!*" Acts x., xi., 11—16. Therefore it is by the baptism with the Spirit, that we are made true disciples of Christ! The apostle Paul had the same commission, authority, and power as the other apostles. And he testifies of a greater baptism than John's; for when he met with certain disciples at Ephesus "*he said unto them, Have ye received the Holy Ghost* since ye believed? And they said unto him, *We have not so much as heard whether there be any Holy Ghost.* And he said unto them, *Unto what then were ye baptized?* And they said, *Unto John's baptism.* Then said Paul, *John verily baptized with the baptism of repentance,* saying unto the people, that they should believe on him which should come after him, that is, on Jesus Christ. When they heard this, they were baptized in the name of the Lord Jesus. And *when Paul*

had laid his hands upon them, the Holy Ghost came upon them; and they spake with tongues and PROPHESIED. Acts xix. 1—7. Mr. *L'Enfant* and many others agree with the learned *Beza* and DR. GILL, that Paul did not baptize these disciples anew in or with water! And this is consistent with the apostle's testimony, that *Christ* sent him *not* to baptize with water. And it is evident upon this occasion he baptized with the *Holy Ghost.* Peter and John went to Samaria, and baptized with the Holy Ghost those persons who had been *previously* baptized with or in water by Philip. Acts viii. 14—17.* Therefore in the Holy Scriptures, the word baptism is also used to express the baptism with the Spirit. Matt. iii. 11; Mark i. 8; Luke iii. 16; John i. 33; Acts i. 5; 1 Cor. xii. 13. If professing Christians will prefer the *emblem* to the substance, by calling water baptism the one baptism, instead of the baptism with the Spirit,—as the Jews preferred their shadows to Christ,—is it any marvel, that Christians should be divided as they are *into many sects,* instead of being of the same mind in the Lord? Let every believer in the Lord, therefore remember our Lord *spake the words of God,* and not the words of men, John iii. 34; and let him consider whether the true interpretation of the record in Mark xvi. 16, is not,—"He that believeth and is baptized with the Spirit shall be saved;" for water baptism is not necessary to salvation! But the baptism of the Spirit is essential to the knowledge and enjoyment of God's eternal and great salvation! For there is *one essential* faith and *one essential* baptism. Eph. iv. 5.

But the word Baptism, in the Holy Scriptures, does not *always* mean *immersion;* for the *divers* washings under the first testament are called divers (baptismois) baptisms, in Hebrews ix. 10. And Dr. Gill, in his comment on Eph. iv. 5, states, "there were divers baptisms under the law." These divers washings and carnal ordinances were imposed on the Jews until the time of

* The apostles were to be *sealed in Christ* by the Spirit after Christ's ascension, John xiv. 16—20, and which they were on the day of Pentecost; and the saints at Ephesus, *after they believed, were sealed in Christ* with the Spirit, Eph. i. 13, 14, and so were the disciples at Samaria, and at Ephesus, upon the laying on of the apostles' hands. Acts viii. 14—17; xix. 1—7. And the Apostle John testifies to the same truth. 1 John iv. 13.

reformation, or, as Mr. *Ambrose Serle* saith, "the appointed season of correction and explanation: the carnal Jews, like too many of our nominal Christians, knew nothing of the substance or matter of them; they did the work as a work, without the sense of its experimental instruction. They were no more cleansed by the Spirit of the law, though they punctually followed the letter of it, than some of our modern professors are by the ordinance of water baptism"—a solemn testimony against all persons who dare to call, or believe, *water baptism* to be the baptism which now saves us!

Reader! if we receive the testimony of God, we ought to follow the counsel of our Lord, and reject the doctrines of men; for Jesus said, I receive not testimony from man, John v. 34, for many may *idolize* an ordinance, as the children of Israel did, who, knowing that the brazen serpent and its lifting up was an ordinance of God's appointment in the wilderness, did subsequently burn incense unto it, 2 Kings xviii. 4, as the writer of the Tract does by water baptism; for he says, "To suppose that the NECESSITY of water baptism is superseded by the baptism of the Holy Ghost is manifestly erroneous; for supposing every believer were as truly baptized in the Holy Ghost as Cornelius was, this would not diminish his obligation to be baptized in water." Page 18. The writer's testimony on this subject makes it evident, that thousands of professors of christianity are baptized in or with water, whose faith is only in the *opinions* of men, or *whose faith is only in the wisdom of men,* and not in the power of God, 1 Cor. ii. 5; a most decided proof that a true believer's one baptism is the baptism with the Spirit, and not the baptism in or with water! For "*necessity*" is a word which signifies, *what is indispensably requisite*; and, as used in this instance, implies, that a believer baptized with the Spirit is *not* made meet for the inheritance of the saints in light! But the scriptures declare that he is made meet for the inheritance, immediately that he is delivered from the power of darkness, and translated into the kingdom of God's dear Son! Col. i. 12, 13. In proof thereof, John was meet for the inheritance when *he leaped for joy in his mother's womb, being* FILLED *with the Holy Ghost!* Luke i. 15, 44. Then, where is

the "*necessity*" of being baptized by immersion in water after being baptized with the Holy Ghost? Is the baptism with the Holy Ghost imperfect? Is the believer, after the baptism of the Spirit, to be made perfect in the flesh by water baptism? Is the Holy Spirit to be thus robbed of the glory and honour due unto His name?

It is true, the apostle Peter did baptize Cornelius and others, upon whom the Holy Ghost fell, when they heard the word; nevertheless Peter had not our Lord's authority for it! The Holy Three in One glorify each other in their personal acts! Our Lord never did, or would so dishonour the Holy Spirit, as to direct the apostles to baptize with or in water any one *after* being baptized with the Spirit! Much less can it be believed, that our Lord imposed upon His apostles a necessity for it. Our Lord called Matthew the publican, who was afterwards an apostle, and our Lord called Zaccheus the chief of publicans, and others: but He never commanded them to be baptized with water, nor is there any record that they were baptized with water; for John was either in prison, or his personal ministry had ceased. But our Lord did declare the *necessity* for all to be baptized with the Spirit *who had been previously baptized with water!* yea, that there was a needs-be for Andrew, and Peter, and Philip, who had been probably baptized with water by John, to be baptised *afterwards* with the Spirit; for the Spirit was to testify of Jesus, and to take of the things of Christ, and shew unto them, &c. And *then they were to know that Christ was in the Father, and they in Him, and He in them.* John xiv. 16—20, 26; xv. 26, 27. And they were not to preach until they were endued with power from on high! Luke xxiv. 49. The baptism with the Spirit is therefore more than the gift of tongues, and of working of miracles!

After our Lord's resurrection, He said unto his disciples, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. Acts i. 5. For the Spirit was to *guide* them *into all truth, to teach them all things, and to bring all things to their remembrance, whatsoever Christ had said unto them, &c.*, and to glorify Christ. John xvi. 13—15.

It is worthy of remark, that our Lord has given an express command to His disciples to observe the ordi-

nance of the Lord's Supper; and the words, "*Do this* in remembrance of me," are recorded as expressed *twice* by the Lord: after He had given the bread, He said, "Take, eat; this is my body which is broken for you." And the command *to do* is again repeated after He had given them the cup, saying, This cup is the new Testament in my blood: this *do ye*, as often as ye drink it, in remembrance of me. And the order and mode of the administration thereof was expressly revealed to Paul by our Lord Himself, for our observance. 1 Cor. xi. 23—26. But there is not any record that our Lord, either before or after His resurrection, ever gave His disciples a command to baptize by immersion in water: which He most assuredly would have done, if it was to be so observed, as He was so particular *after His ascension*, to reveal the mode and manner of the administration of the Lord's Supper. May we not therefore conclude, that the writer of the Tract must have been deceived when he wrote as follows?—"The Lord's Supper is important, but the Scriptures attach more importance to Baptism,"—by which *water* baptism is meant. Page 21.

Nevertheless, let all Christians, who zealously contend with each other for the mode and manner of *water baptism*, consider how regardless they are, as to the mode of administering the Lord's Supper; for they break *leavened* bread! whereas at the feast of the Passover, and at the Supper, it is well known our Lord broke *un*leavened bread! but they break *leavened* bread, the emblem of a *depraved* nature; for it sets forth the *leaven* of *malice* and *wickedness*, 1 Cor. v. 7, 8, and not the *un*leavened holiness and love of Christ. Then is the administration of the Lord's Supper of less importance as to its manner, than the administration of water baptism?

It is to be regretted the writer of the Tract had not employed his time, and the ability God has given him, in contending for the faith once delivered unto the Saints, and also in defence of the one essential baptism; for John the Baptist testified to the eternal importance of being baptized with the Spirit, and also to his personal need of it: for I have need, said John to Christ, to be baptized of thee. Matt. iii. 14. And to

the Pharisees and Sadducees John said, "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and *with* fire." Matt. iii. 11. As *fire* is an element perfectly distinct from water, so is the baptism of Christ *infinitely* distinct from John's. God is said to be a consuming fire, as a declaration of the essential holiness and purity of His nature; for fire consumes every thing not equally pure with itself. Under the Old Testament the Holy Spirit is spoken of, and compared to *fire* and *burning*; "when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the Spirit of Judgment, and *the Spirit of burning*." Isa. iv. 4, 5. It was by a live or a *fiery* coal taken from off the altar, which having touched the lips of the prophet, that his iniquity was taken away, and his sin purged, that is to say, his iniquity and sin were taken away both as regards the guilt and filth thereof. Isa. vi. 6, 7. And when tbe Apostles received the Holy Ghost on the day of Pentecost, cloven tongues, like as of *fire*, sat upon each of them, Acts ii. 3, an emblem of the pure and holy nature of the ministry of the Spirit; for it is written, "Ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God:" and if any man have not the Spirit of Christ he is none of His. 1 Cor. vi. 11; Rom. viii. 9, The Apostles were not sufficient of themselves, for they had no power of their own to disciple and baptize persons (*eis*) into the knowledge of the Father, and of the Son, and of the Holy Ghost, (2 Cor. iii. 5, Matt. xxviii. 19,) for no one can reveal God, but God; as it is written, "No one knoweth the SON but the FATHER; neither knoweth any one the FATHER save the SON, and he to whomsoever the Son will reveal Him." This is not said to the exclusion of the Holy Spirit, for the Spirit *beareth witness*, 1 John v. 5—8; and "the things of God knoweth no one but the Spirit of God," and they are *revealed in us* by the Spirit: for the knowledge of the persons of the Godhead is wholly *in themselves:* and are only known in us by Divine revelation. Matt. xi. 27; Gal.

i. 16. Therefore no mere creature ever did, or can, without the Lord, (*matheeteusate*) disciple and baptize (*eis*) into the name of the Father, and of the Son, and of the Holy Ghost: wherefore the Apostles were to tarry in the city of Jerusalem until they were endued with power from on high: and when so endued with power, they went forth, the *Lord working with them!* And as they could not so disciple and baptize without the Lord working with them, it is surely from ignorance or delusion, that any mere creature can conceive he is able to do, what the Apostles could *not* do but by the Holy Spirit, namely, disciple and baptize (*eis*) into the name of the Father, and of the Son, and of the Holy Ghost; for God only can reveal God! See Matt. xi. 27; 1 Cor. ii. 10—12; Matt. xvi. 12—17; Gal. i. 11—16; John i. 18; Luke xxiv. 49; Mark xvi. 20.

The revelation which the God of *truth* hath made of *Himself*, is, and must be, *in*controvertibly *true;* for He is *truth* in the *abstract;* and His essential attributes are all pledged that the revelation He hath made of *Himself* is true, even as *truth itself;* which can never lose its *nature!* As it is the revelation of God *Himself*, it is *infinite*, and therefore *in*comprehensible to all *finite* creatures. The revelation of the "*mystery of* God" is not given for the comprehension of man's reason, but for our "*acknowledgment of the* MYSTERY"—"the mystery of faith." Col. ii. 2; 1 Tim. iii. 9.

It was TRUTH *itself*, who commanded His servants to *teach* (*matheeteusate*), rather to *disciple all nations*, "baptizing them in the *name* of the Father, *and* of the Son, *and* of the Holy Ghost." Matt. xxviii. 19. He did not command them to teach merely *assumed names*, as many do, or to baptize in the *names*, (as in the *plural*,) but in the *name* (as in the *singular*), for the *Three* which bear record are *One; for there is one* Jehovah, *and His* name *One*. Zech. xiv. 9. Neither did He command them to teach in the *name* of the *Father*, *Son*, and *Holy Ghost;* for then, unbelievers might say there was, in the above verse, no *positive* revelation of the *Three* which bear record in heaven: but, He commanded His disciples to teach and baptize in the name of the Father, AND *of the* Son, AND *of the* Holy Ghost; for the prepositive article (*tou*) *of the*, is set before the

word "*Son*," and also before the words "*Holy Ghost*," as well as before the word "*Father*," which it would not have been, if three distinct *recorders* or witnesses had not been set forth in the above Scripture.

Will any professor of the Christian religion declare, that He, who is *the truth*, really meant His disciples should teach and baptize in the name of the *Father* as God, and of the *Son* as not co-equal and co-eternal with the Father, and of the *Holy Ghost* as an *attribute*, or *emanation* from God? Let such a professor remember, that by such a declaration he accuses our Lord with directing His disciples to commit an *impious breach of the First Commandment*, by joining a *creature* with the *Creator* in the same doctrine, and by separating God the *Father* from *the Spirit*, by introducing the *Son*, as not co-equal and co-eternal, between them, and thereby giving a creature the priority, or precedence, to the Holy Ghost!

Professors of the Christian faith should never give a carnal, or an *un*scriptural, interpretation to the term, "*only begotten Son*," in John i. 14, 18, or elsewhere, when applied to Christ the Lord. They would not venture to give a *carnal* or *un*scriptural interpretation to the term, "*bosom of the Father*." (Oudeis) no creature hath seen God at any time, the *only begotten Son which is in the bosom of the Father*, He hath declared Him. John i. 18. These words express in plain language the perfect *oneness* or unity of essence and nature in the Father and in the Son, and their distinct personality, as in John xiv. 11, and x. 30. They also express the love and the secret purpose of God, to be the *eternal* purpose purposed (*en*) *in* and *with* Christ Jesus our Lord, the Creator, Eph. iii. 9, 11, the WORD JEHOVAH, by whom all things were made, who was made flesh and dwelt among us; and glorified the Father on earth. "How often (said the late Dr. Hawker) have I lamented to hear some of God's chosen ones lost, in attempting to account for the different appellations given to Christ as Christ, as *first-born*, &c., until they have lost sight of His own eternal, inherent, and undivided Godhead." For the term *first-born*, as applied to Christ, was set forth in the *type* of the male that opened the womb, which was sanctified and set

apart to be the Lord's, Exod. xiii. 1, 2; for Christ as the seed of the woman is the only male that ever did open the womb by birth; for Mary was a virgin that conceived and brought forth that Son, who is Emmanuel, God with us, Matt. i. 21—23: therefore in the birth of Christ, we see that prophecy fulfilled concerning Christ as of the seed of David,—"I will make him *my first-born, higher than the kings of the earth,*" Psm. cxxxii. 11, lxxxix. 27, 35—37; for "she (Mary) brought forth her son (*ton prototokon*) the *first-born,* which is Christ the Lord, Luke ii. 7, 11, who is *over all,* God blessed for ever, Amen, Rom. ix. 5; the Lord *over all,* Rom. x. 12; the Lord *of all,* Acts x. 36; the God of glory, and the Lord of glory, Acts vii. 2, 1 Cor. ii. 8; the *first-born* brought into (oikoumeneen) the earth, worshipped by all the angels, who sang His praise, saying, Glory to God in the Highest, and on earth peace, good will towards men. Hallelu-JAH. Heb. i. 6; Psm. xcvii. 7; Luke ii. 13, 14.

Of all such persons as deny the *essential Sonship* of Christ, it may be said, that as the Jews sought to kill our Lord, because He said God was His Father, making Himself equal with God; (John v. 18;) so do they justify the *Jews* for crucifying Christ; for they did not crucify Christ for saying, He was the Son of Man; but they crucified Him for saying, He was the Son of God; for saying that God was His (*patera idion*) *own Father,* making Himself *equal* with God. John v. 18; xix. 7. And by so doing, do *they* not crucify to *themselves* the Son of God afresh, and put Him to an open shame? Heb. vi. 6. Surely, *of* all such professors, it may be justly observed, *where the Mystery of the Faith begins, their Religion ends.* Remember, O believer, that Antichrist "is he that denieth the Father and the Son!" 1 John ii. 22. As there were many Antichrists in the days of the Apostles, so there are many Antichrists in *our* days: for the essential SONSHIP of Christ is the Stone of Stumbling, and Rock of Offence, to many who are baptized by immersion in water, which stumble at the word *now,* as well as *then!* Compare Isaiah viii. 13, 14, with 1 Peter ii. 8.

Can any sane mind charge the God of truth with *hypocrisy,* by saying He hath given a *feigned,* an *as-*

sumed, description of Himself, and that His name of Father, and of Son, and of Holy Ghost, represent Him acting, as the ancient players did, under a mask or *false* character? But this *horrid blasphemy* is very prevalent amongst those professing Christians, who call that gracious revelation which Jehovah hath made of Himself *assumed*, or *adopted* names. We are exhorted to contend earnestly for the faith once delivered unto the saints; but there is no command to contend for water baptism: it is therefore our duty to issue tracts in defence of the *one* faith, and of the *one* essential baptism, rather than to issue 100,000 tracts to persuade persons, that adult baptism by immersion in water, is "*Christian baptism!*"

May the God and Father of our Lord Jesus Christ give unto us the Spirit of wisdom and revelation in the knowledge of Jesus, that the eyes of our understanding may be so enlightened, as to have Christ revealed *in* our hearts, that we may know Him, and the power of His resurrection, and the fellowship of the *baptism* of His sufferings, being conformed to His death, and live unto God; rejecting, for Christ's sake, the opinions of men, who seek honour one of another, who glory in anything save in the cross of our Lord Jesus Christ, whereby the world is crucified unto us, and we unto the world! May the Lord bless this, and the meditations which follow on the doctrine of baptisms,—an earnest endeavour of one in the Lord, to persuade all the brethren of the one faith to keep the unity of the Spirit in the bond of peace. And may the Father of Glory grant us according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in our hearts by faith; that we being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the *exceeding* love of Christ, which *passeth knowledge*, that we may be filled with all the fulness of God: unto whom be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

OBADIAH.

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MEDITATIONS

ON THE

DOCTRINE OF BAPTISMS.

MEDITATION II.

"OF THE BAPTISM IN THE CLOUD AND IN THE SEA."

In the epistle to the saints at Ephesus, which is addressed to the *faithful* in Christ Jesus; we are exhorted to *keep the unity of the Spirit in the bond of peace;* for there is *one* body, and *one* Spirit, *one* hope of your calling, *one* Lord, *one* faith, *one* baptism, *one* God and Father of all, who is above all, and through all, and *in you* all. Eph. iv. 4—6. As there is but *one* faith, and *one* body; they are *not* of the *one* faith, who are *not* of the *one body*. But they who are of the *one* baptism are always of the *one* faith; because they who are born from above are of the *one* body, and are *always* baptized with the *one* baptism; for without the *one* baptism they would *not* be of the *one* body, it being expressly declared that (*en* eni Pneumati) *with* ONE Spirit we are *all baptized* into ONE body. 1 Cor. xii. 13. And this *baptism with* the Spirit, Dr. Gill declares, is the *baptism* which incorporates us into the *in*visible church, or *body of Christ*. The *one* baptism with the *one* Spirit, is essential to the exercise of that *one* faith, which is *the power of God unto salvation*. 1 Pet. i. 5. We ought, therefore, to take heed to the *word of God*, Heb. xiii. 7, which is the *word of faith*, Rom. x. 8; as the author of "a concise view of Christian baptism," very properly observes, for "the writings of the fathers, the traditions of men, and the customs of the church, are no authority on the subject of Christian baptism." Which is certainly true, if such writings, traditions, or customs have not our Lord's command for our observance under the

Gospel dispensation. Therefore we must search the scriptures, for they record the true sayings of God.

The Greek word for *baptisms*, in the *plural* number, occurs *four* times in the New Testament; *twice* in the Epistle to the Hebrews. Heb. vi. 2; ix. 10. It is, therefore unquestionable, that the scriptures in Heb. ix. 10, testify of *divers baptisms* of *divine appointment* under the Old Testament dispensation; and they were as truly from heaven as John's baptism was from heaven. It will be observed, that our translators have called them *divers washings*, and the Holy Ghost testifies they were *divers baptisms;* and although they were of divine appointment, yet he declares such *divers baptisms* were *carnal ordinances* until the time of reformation, &c. These divers baptisms by divine appointment were to continue until the legal dispensation was at an end, until our Lord Jesus Christ had fulfilled all righteousness; and which he had fulfilled when he said, "It is finished," and bowed his head, and gave up the Ghost. John xix. 30. It was under or during the continuance of the legal dispensation that John the Baptist came, preaching in the wilderness of Judæa, and saying, Repent ye, for the kingdom of heaven is at hand. Matt. iii. 1, 2. For John's baptism with water was a legal ceremony which it became our Lord to fulfil: if it had not been a legal ordinance, our Lord would not have said to John, "suffer it to be so now; *for thus it becometh us to fulfil all righteousness.*" Exod. xxix. 4—7; Lev. viii. 6—9; Matt. iii. 15—17. Dr. Doddridge says, "It is strange to me, that any should doubt whether baptism with water was known to the Jews, when it is plain from express passages from the Jewish law." For water baptism was not in *itself* a new ordinance to the Jews when John came baptizing with water: their enquiries of John were personal, "who art *thou?*" They that

were sent to make the *personal* enquiry of John, were of the *Pharisees*, who held the tradition of *washing*, called (*baptismois*) the *baptizing* of cups and pots, brazen vessels, and of *tables*. Mark vii. 4. They enquired of John his *personal* authority for baptizing with water, as he was not the Christ, nor Elias, neither that prophet. John i. 25. The next day John stated why he baptized; for when he saw Jesus coming unto him, he said, "Behold the Lamb of God, which taketh away the sin of the world. But *that he should be made manifest to Israel, therefore, am I come baptizing with water.*" John i. 29, 31. *John, verily, baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus.* Acts xix. 4. And as John baptized in the name of Christ Jesus, so did the apostles, as appears by the record in the Acts, for there is NOT *an* instance upon record of their baptizing in or with water in the name of the Father, and of the Son, and of the Holy Ghost. Acts ii. 38; viii. 12, 13, 16, 38; ix. 18; x. 48; xvi. 15, 33; xxii. 16.* After-

* An antipædobaptist says, "that the passage in Matt. xxviii. 19, 20, is the main ground and foundation of the ordinance of baptism, and *the sole authority and rule, even for the holy apostles*, in this matter; &c.," and "it has been universally allowed in the church, from the beginning, that if the person baptised has an erroneous faith, and not a true faith, *and if the baptism is not administered in that only regular* FORM OF WORDS *the institutor prescribed, that baptism is ipso facto void.*" If this be true, then all *the baptismal ordinances administered by the* apostles, as recorded in the Acts of the Apostles, were *ipso facto void*, according to this antipædobaptist's testimony, for the apostles do not appear to have administered the ordinance of water baptism in the *regular form of words* in any one instance! Therefore, they must have understood the passage in Matt. xxviii. 19, 20, as referring to the baptism with the Spirit, with which they were baptized to preach the doctrine of the Father, and of the Son, and of the Holy Ghost, and which preaching is the ministration of the Spirit; for no man can know "The Three which bear record in Heaven," but by the Holy Spirit, who bears record *in* earth. 1 John v. 7, 8; 2 Cor. iii. 6—10, 17, 18.

wards, we find a question arose between some of John's disciples and the Jews about *purifying*: and from what follows in the next verse, it is evident by *purifying* is meant *water baptism*. John iii. 25, 26. Dr. *Gill* saith, "the contention was about their various washings of persons and vessels."

By the law of Moses, all the Jews, and also the proselytes when they were admitted to the commonwealth of Israel, were all under the *legal* covenant to observe the *divers baptisms*, which God had appointed until the time of reformation. For there was but *one law* to the stranger or proselyte, and to the home-born Israelite. See Exod. xii. 48, 49. In the times of Hezekiah, the keeping of the Passover was deferred to the second month, because the priests had not sanctified themselves sufficiently, at which feast there were *proselytes*, who came to eat the Passover. 2 Chron. xxx. 2, 3, 25. And Dr. Gill truly states, "it was as incumbent on these *proselytes* to observe the divers washings, as on the Israelites;" for as they were circumcised, they were debtors to do the whole law. Gal. v. 3. As there were divers baptisms under the legal dispensation and Levitical priesthood, the apostle exhorts the believing Hebrews, Heb. iii. 1, 2, to seek after a perfect knowledge of evangelical truth, and *not* to rest in "*the doctrine of baptisms*," Heb. vi. 1, 2, which Dr. Gill interprets to be "the divers *baptisms*" among the Jews, spoken of in Heb. ix. 10, divers (*baptismois*), rendered divers *washings*; which divers baptisms, Dr. Gill saith, had a doctrine in them; which doctrine was abused by the tradition of the elders, who held the *baptism of cups and of pots*, &c. Mark vii. 4, 8. But the divers *baptisms* of which the apostle speaks, are not the traditions of the elders, but such as were of divine appointment, and were well known to these believing Hebrews.

But the *first* baptism which ought to be noticed, is "*the baptism of the children of Israel in the cloud and in the sea.*" 1 Cor. x. 1, 2. The Israelites are said to be *baptized* (*eis*) *into Moses,** when they were led and conducted through the sea on *dry ground.* Dr. Lightfoot and Estius's arguments in defence of infant sprinkling or baptism, are as strong as Dr. Gill's and Gataker's are ingenious in favour of immersion; but neither of them have holy scripture authority for their opinions respecting the baptism here mentioned. Who were *immersed* in water? The Egyptians. Were the Israelites sprinkled or immersed? Not that we can tell; for the scripture is silent. And the pillar of the cloud in which they were baptized *was upon this occasion,* to the children of Israel, a pillar of fire. Exod. xiv. 20. Therefore spiritual baptism, as well as *literal* baptism, is here expressed. But what are we to understand by the cloud and sea in which they were baptized? The *cloud* differed from other clouds in several respects. It was of such an *height* that all Israel could see it; for it was "*in the sight of all the house of Israel, throughout all their journey.*" Exod. xl. 38. It was one and the same cloud which was a covering by day, and the appearance of fire by night. Numb. ix. 15, 16. It was not dispersed by the wind, nor moved but by the Lord Himself. In this cloud the Lord spake to Moses; and there *the glory of the Lord* appeared to the people. Exod. xvi. 10; xxxiii. 9; xxxiv. 5; Lev. xvi. 2; Numb. xi. 25; xii. 5; Deut. xxxi. 15; Psm. xcix. 7. When the tabernacle was erected, the cloud abode thereon, and the glory of the Lord filled the tabernacle. Exod. xl. 33—38. It was a most wonderful phenome-

* They were baptized into the doctrine which Moses was to teach them from God.—*Dr. Doddridge.*

non, and expressed a variety of sacred truths. The Lord went before them by day in the pillar of the cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people. Exod. xiii. 21, 22. And when the Egyptians had overtaken the Israelites at Pihahiroth, between Migdol and the Red Sea, "the angel of God, which went before the camp of Israel, removed, and went behind; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and *it was a cloud and darkness to them,* but IT GAVE LIGHT BY NIGHT TO THESE; so that the one came not near the other all night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea *upon the dry ground;* and the waters were a wall unto them on their right hand, and on their left." And the Egyptians went in after them to the midst of the sea. "And it came to pass that in the morning watch the Lord looked unto the host of the Egyptians, through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily: so that the Egyptians said, let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians. And the Lord said to Moses, stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared;

and the Egyptians fled against it: and the Lord overthrew the Egyptians *in the midst of the sea.*" Exod. xiv. 19—27. Here it may be observed, how improper it is to interpret the scriptures by the *words* which man's wisdom teacheth, instead of the words which the Holy Ghost *teacheth,* 1 Cor. ii. 13; for if the word *baptism* be interpreted always to mean "*immersion in water,*" then the Egyptians were the baptized; for the Israelites were not immersed in water. Neither is there any mention made of the way or manner the children of Israel were baptized in the cloud and in the sea: but as they went through the sea on *dry ground,* which the Egyptians assaying to do, were *drowned* in the sea; it is quite certain they were all literally baptized (*en*) in or with the cloud, and (*en*) in or with the sea; but many of them were baptized with the Spirit: of which all those baptized Israelites were partakers, who by *faith* did eat the *spiritual* meat, and who by faith did drink the *spiritual drink,* who drank of that *spiritual* Rock that followed them, which Rock was Christ; for those Israelites who were so *spiritually* baptized, did eat and drink not only literally, but spiritually by faith: whereas the others did eat the same meat, and did drink the same drink, yet not in the same manner; for they ate and drank only *by sense,* and not *by faith* as the others did, who fed on Christ, whose flesh is meat indeed, and whose blood is drink indeed. Thus, in the Lord's Supper, some feed on Christ by faith: but there are others who eat and drink damnation, or condemnation, to themselves, not discerning the Lord's body, 1 Cor. xi. 29; which was the case with those Israelites who were *not* spiritually, but *literally baptized,* who did eat the manna *literally,* and not by faith: therefore those only who were spiritually baptized did eat it by faith, so as

to discern the Lord's body, whereby they shewed forth their faith in him who was to come. 1 Cor. x. 1—4. The Old Testament saints were therefore baptized by Christ with His Spirit, into the mystery hid under the shadows of the legal dispensation which was given by Moses. The reader should not overlook the way the Lord God of Israel was pleased to manifest Himself unto His people in former ages. All the manifestations of our Lord Jesus Christ, under the legal dispensation, were through the medium of the cloud and shadowy ordinances: for as the cloud and glory of the Lord filled the tabernacle when it was erected, so did the cloud and glory of the Lord fill the temple when it was finished. As our glorious Lord was hidden under that cloud and shadowy dispensation, so he was "verily the God that hideth himself, the God of Israel, the Saviour, in the day of his flesh upon earth." Isa. xlv. 15; Rom. ix. 5. For had the princes of this world known Him, they would not have crucified the Lord of glory. 1 Cor. ii. 8.

But as those shadows are done away, may our gracious God grant us the Spirit of wisdom and revelation in the knowledge of Him, that the eyes of our understanding may be enlightened to behold as in a glass the glory of the Lord, the Sun of righteousness, that we may be changed into the same image, from glory here to the eternal weight of glory to be revealed, by the Spirit of the Lord. For all the fathers were not *spiritually* baptized, namely, the many with "*whom God was not well pleased,*" who were overthrown in the wilderness: those, therefore, with whom the Lord was well pleased, were spiritually baptized into the knowledge of the mystery of Christ's person, set forth in the pillar of the cloud and of fire: and they were also spiritually baptized in the sea, typical of their redemption by Christ's blood, and of the

destruction of all their enemies: and so Moses and the children of Israel sang, as recorded in Exod. xv. 1—13.

The eternal importance of being baptized with the Spirit, evidently appears in the history of the children of Israel, who were *overthrown* in the wilderness. There are two important facts concerning them, which ought to be remembered, and occasionally mentioned by the Lord's servants in their ministry, namely, that in whatever way the children of Israel may have been literally baptized into or unto Moses, that *not one* of "the *little ones*, the children, which had no knowledge between good and evil," were overthrown in the wilderness! Numb. xiv. 31; Deut. i. 39. But those with whom God was not well pleased, who were *overthrown* in the wilderness, were baptized *adults*, who were not baptized with the Spirit. It is recorded concerning these *adults*, that they lusted after evil things, Num. xi. 1—6, 33, 34; they were idolators, Exod. xxxii. 1—6, 15—28, and fornicators, Numb. xxv. 1—9; they tempted Christ, Exod. xvii. 2—7; Numb. xxi. 5, 6; Psalm lxxviii. 17, 18, 40, 41; and murmured against Moses, &c., Numb. xiv. 36, 37; xvi. throughout; Psalm cvi. 24. Now all these persons are our examples, that we should not lust after evil things as they also lusted: therefore, love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world: and the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. 1 John ii. 15—17. Beware of covetousness or anything that is loved more than God: mixing with worldly minded persons, and partaking of their carnal joys, is a species of idolatry; for such persons by their

actions seem to say, we cannot find perfect happiness in God, therefore we seek it here. Beware of fornication, it is a gross sin; and beware of spiritual fornication against Christ, the Lord and Husband of his church. Beware you provoke Him not in the wilderness, by limiting His power, or tempting Him by presuming on His grace and power to keep you when you run wilfully into temptations, and the snares of the devil. Psalm lxxviii. 40, 41. And beware of murmuring against God's sovereignty, and thereby fall into the sin and gainsaying of Korah: for God is holy in all His dispensations, in purpose, in creation, in providence, and in grace. He is known to be holy by His judgments; and His chastisements are for our profit, that we might be partakers of His holiness. Heb. xii. 10. Now, as all the things which happened unto the children of Israel are for ensamples, and are written for our admonition, upon whom the ends of the world are come, wherefore let him that thinketh he standeth take heed, lest he fall. 1 Cor. x. 6, 11, 12.

In the miraculous cloud, the Angel Jehovah our Redeemer went before Israel, to lead and guide them in the way, through the waste howling wilderness: and He led them about, He instructed them, and He kept them as the apple of His eye. He was their covering by day from the heat, and fire to give them light in the night. Thus the spiritual Israel had a visible symbol of Emmanuel's presence with them; and that He who had redeemed them from their bondage in Egypt, and had overthrown their enemies in the sea, would never leave them nor forsake them! Surely the spiritual Israel now may learn from it, the certainty of the promise recorded for the exercise of faith, "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye, or I will counsel thee;

mine eye shall be upon thee." Psm. xxxii. 8. And the Lord shall guide thee continually, Isa. lviii. 11; and will be thy God for ever and ever: He will be thy guide even unto death. Psm. xlviii. 14. The assemblies of His people now, have His gracious spiritual presence with them, Matt. xviii. 20, and His promise is that, "He will create upon every dwelling-place of Mount Zion, and upon her assemblies, *a cloud* and smoke *by day*, and the *shining of a flaming fire by night*: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain." Isa. iv. 5, 6. As the cloud rested with Israel, moved on before them, guided and protected them in all their journies, so our glorious Lord is the same to all, and to every individual believer, for it is written, "the Lord will go before you; and the God of Israel will be your rereward." Isa. lii. 12.

But what a record of the Lord's mercy, grace, long-suffering, and abundant goodness, doth the spiritual history of Israel in the wilderness afford for our comfort and strength of faith in the Lord, and the power of His might, whilst we are coming up out of the wilderness of this present evil world! His mercy towards Israel is recorded in the 78th and the 106th Psalms. Surely His love exceeds all thought, and His salvation exceeds all praise. We, like His spiritual Israel, have not only His *spiritual* presence, but also our *spiritual bread* is certain, and our *spiritual* water sure; His righteousness is the garment of salvation with which we are clothed, which will never wax old; and our shoes, the preparation of the gospel of peace, like iron and brass, shall protect us from the roughness of the way, and the persecutions and temptations of this *present evil world.* Gal. i. 4. Israel's rebellions, sins, forgetfulness, and unmindfulness of God's mercies, together with their ingratitude, afflictions, and

troubles, may cause us, if we have any true knowledge of ourselves, to say, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He deligheth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities, and *will cast all our sins into the depths of the sea.*" Mich. vii. 18, 19. Israel's journey through the wilderness declares, that *here* God's spiritual Israel have no continuing city; that this world is not their rest; and that through much tribulation they are to enter into the kingdom. And as, notwithstanding Israel's sin and sinfulness, the pillar of the cloud never departed from them by day, nor the pillar of fire by night; so *now*, the Israel of God shall find Him *faithful*, who hath said, "Lo, I am with you alway, even unto the end of the world. Amen."

Blessed Lord Jesus! during this wilderness state, and while exercised with wilderness dispensations, ever give me to believe, that, however rough and thorny the way, still it is *the right way* to the city of habitation. Be thou my pillar of cloud by day, going before in grace and wisdom to direct me, and be thou my pillar of fire by night, to defend me from all my enemies, and to warm my heart with love divine, until I enjoy the fulfilment of that blessed promise, which thou hast made: for thou hast said, I will come, and receive you unto myself, that where I am, ye may be also! Halle-lu-jah!

OBADIAH.

MEDITATIONS

ON THE

DOCTRINE OF BAPTISMS.

MEDITATION III.

THE BAPTISM OF AARON AND HIS SONS.

CHRISTIAN READER! We have meditated upon the baptism of the children of Israel unto Moses, *i. e.*, baptized into discipleship to Moses as their teacher, &c., when the Lord divided the sea before them, so that they went through the midst of the sea on the dry land, whereas their persecutors were immersed in the deeps, as a stone in the mighty waters! But, the antipœdobaptists call this baptism of the children of Israel *in* the cloud and in the sea, "*dry* baptism." Mr. *Medley* says, in his reply to Mr. *De Courcey*, "the Israelites went through the cavity of the sea on *dry land;* they were in the cloud and in the sea, and this surely favours '*immersion.*'" If Mr. *Medley* really meant what he stated, then *dry immersion* must be in his opinion the *true believer's baptism;* and the Egyptians' *immersion* in the sea must be the antichristians' mode of baptism by *immersion in water.* The author of a *concise view* of christian baptism, calls the baptism of the children of Israel in the sea and in the cloud "*dry* baptism:" but he does not notice the *water* immersion of the Egyptians; if he had, it would have been a concise view, that Christian baptism was the baptism with the Spirit! From the scriptures we understand, "*the clouds poured out water* whilst the people were led through the sea on dry land by the hand of Moses and Aaron." Psm. lxxvii. 17—20.

Reader, notwithstanding the provocations of the chil-

dren of Israel, the Lord in His manifold mercies forsook them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night to show them light, and the way wherein they should go: moreover He gave His good Spirit to instruct them, He withheld not His manna from their mouth, and gave them water for their thirst! He remembered *for them* His holy promise and Abraham his servant (Psm. cv. 39, 42); and although they broke the covenant He made with them at Sinai, yet he remembered *for them* His covenant, and repented according to the multitude of His mercies. Psm. cvi. 45! Reader, our own history in the wilderness, if we are taught of God, will testify to that solemn but gracious truth, "it is of the Lord's mercies that we are not consumed, because his compassions fail not, they are new every morning: great is His faithfulness." Lamen. iii. 22, 23.

The believing Hebrews, baptized with the Spirit, understood their legal ceremonies to be typical of our Lord Jesus Christ. For the first covenant had ordinances of divine institution and a worldly sanctuary. There was a tabernacle made divided into two parts, the first was called the sanctuary, and the second the holiest of all. The furniture of the tabernacle was of divine ordination: and the priests are stated to accomplish the service of divine worship always in the first tabernacle or sanctuary, for the High priest *alone* went into the holiest of all; and he entered but once in a year, *not without blood,* which he offered for himself and the errors of the people.

The institution of the priesthood was typical of the gracious mediatorial work of Christ in the redemption of his people. So infinitely great is the holiness, and justice, and righteousness of God, that it was to *declare* siH *righteousness that Christ was set forth a propitiation*

through faith in His blood: it did not become Him, for whom are all things, to pardon a sinner except through the mediation and sacrifice of Christ. Rom. iii. 25. Christ's priesthood, which is without beginning of days or end of life (Heb. vii. 3), is a gracious testimony that God's love in Christ is eternal, immutable, and inseparable; His mercy is from everlasting to everlasting upon them that fear Him. Psm. xc. 2; ciii. 17. Sin separated man from God in the way of *im*mediate communion; but it does not separate the redeemed from the mediate communion with God in and through our Lord Jesus Christ by one Spirit! The sacrifices and the blood that was shed after the fall of man, testified, that the life of man was forfeited by reason of sin: and as the sacrifices were appointed by God, they also testified, *there was forgiveness with Him, that He might be feared.* As the people came to God through the intercession of the High Priest, it was thereby manifest that a sinner's approach to God is in and through the Mediator Christ Jesus. Looking, therefore, *unto* Jesus, the author and finisher of faith, we may triumphantly say, "the Lord is good, and *ready to forgive*, and plenteous in mercy unto all that call upon Him." Psm. lxxxvi. 5.

The High priest under the law of a carnal commandment was but *a shadow* of the GREAT High Priest of our profession, the SON of GOD (Heb. i. 1—3; iv. 12, 14; vii. 28), for the Aaronic priesthood had a beginning and an end to it; but Christ's priesthood is without beginning or end; He is a priest after the power of an endless life. The priests under the law of a carnal commandment could not continue by reason of death; but Christ ever liveth. They were made without an oath; but Christ with an oath. They were not sureties; but Christ is the Surety of a better Testament. They

died as priests, not as a sacrifice; but Christ died as a sacrifice, and *not* as a priest.

The High Priest was distinguished from the other priests in sundry particulars, he was to be free from blemish or spot in his skin, and without any defect whatsoever in his person; he was clothed with *peculiar* garments of glory and beauty, to wit, a breastplate, an ephod, a robe, a broidered coat, a mitre, and a girdle, with the *Urim* and *Thummim*, and precious stones in the breastplate and in the shoulders of his ephod, and a crown or plate of gold upon his mitre! On the great day of atonement, he *alone* went into the holy of holies; no priest or Levite was allowed to be even *in* the tabernacle of the congregation, when he went in to make an atonement before the Lord.

The High priest appointed, and afterwards consecrated, offered both gifts and sacrifices for sin. In the institution of a sacrifice for sin, a memorial was kept up of man's sin and guilt: and the repetition of the sacrifices set forth the impossibility that any sinner could make an atonement for his sin. Under the Levitical dispensation and services, there was a constant solemn remembrance of Christ's *one* sacrifice, and the everlasting virtue thereof, and of the all prevalent nature of His intercession, and also of His power to command the blessing, even life for evermore. The true Israel of God understood by divine teaching in the daily services performed in the tabernacle, that there was forgiveness with God for all their sins through the glorious mediation of our Lord Jesus Christ! As there was no oil poured upon, or frankincense put on, the offering of jealousy, because it brought iniquity to remembrance (Numb. v. 15), so the daily offerings with oil and frankincense set forth to the spiritual worshippers, the glory of Christ's mediation, that God would be merciful (propitious) to their unrighteousness, and their

sins and their iniquities He would remember no more! Heb. viii. 12. Truly the Lord is good to Israel, yea, abounding in goodness and in truth, ready to forgive, and plenteous in mercy to all that call upon Him! As the High priest went *alone*, and but once in a year, into the holiest of all, but not without blood, the Holy Ghost thereby signified, that the way into the holiest of all was not made manifest whilst the first tabernacle was standing; for none of the gifts and sacrifices there offered could take away sin, or make the offerer perfect as pertaining to the conscience! Sin in its nature is hatred to, and rebellion against the sovereignty of God: and *hatred to God is Deicide*, for hatred is murder. 1 John iii. 15. Therefore such sacrifices as were offered by the law could not take away SIN, nor purge the conscience of sinners from dead works to serve the living God. The gifts and sacrifices offered by the priests, did not make the priests which did the service perfect, nor make the people perfect whom the priest represented, and for whom he did the service; because those services stood only in meats and drinks, and divers (*baptismois*) *baptisms*, &c., *carnal* ordinances imposed on them until the time of reformation, that is, until Christ had fulfilled all righteousness, and finished the work which the Father gave him to do, and had by his own blood entered into the holy place, not made with hands, but into heaven itself, having obtained eternal redemption. John xvii. 4; Heb. ix. 6—11, 12.

Our translators have rendered *baptismois, washings*, not to pervert the meaning of the word, but to show that such was one of its meanings in Holy Scripture!

The divers washings or baptisms under the law were of divers kinds. The Greek word "*baptizo*" is interpreted by the Holy Spirit in the New Testament to mean "*wash*," as Luke xi. 38. The Pharisees marvelled

that "Jesus had not first *washed* before dinner;" in Greek, "was not first *baptized.*" Can it be supposed that they marvelled He did not *immerse* Himself in water? Dr. *Watts,* in his sermon entitled "*Christian Baptism,*" saith (Mark vii. 4), the Pharisees when they come from the market, eat not, except they are *washed, i. e., baptized;* surely it cannot mean, except they were *dipped.* And if this should be restrained to signify a washing their hands only, yet it does not necessarily signify *dipping them,* as *Elisha poured* water on the hands of *Elijah,* 2 Kings iii. 11. Yet further, they practised the *washing* of *tables* (in *Greek,* of *beds,* as in Matt. ix. 2), as well as cups and vessels. Now *beds* could not usually be washed by *dipping.* The Jews had *divers washings* (in *Greek, baptismois*) which were *sprinkling* and *pouring water* on things, as well as plunging them. 1 Cor. x. 2. The children of *Israel* were baptized into *Moses* in the *cloud* and in the *sea;* not that they were *dipped* in the water, but they were *sprinkled* by the clouds over their heads, and perhaps by the water which stood up in heaps as they passed by."

Dr. *Gill,* in his commentary on Heb. vi. 2, saith, "the divers BAPTISMS among the Jews had a doctrine in them to that people; teaching them the cleansing virtue of the blood of Christ, and leading them to it, TO WASH *in for sin* and for uncleanness, &c."

The *washing* or baptizing of *Aaron,* upon his consecration to the high priest's office, was of divine appointment: and to that baptism as part of the *ceremonial law* our Lord referred, when He said to *John,* "*suffer it to be so* NOW, *for it becometh* US *to fulfil all righteousness!* Matt. iii. 15. Aaron being the appointed High priest, the Lord commanded Moses, saying, *Aaron* and *his sons* thou shalt bring unto the door of the tabernacle of the congregation, and shall *wash them with water;* Dr. *Gill* says, "out of the laver

which stood between the door of the tabernacle of the congregation and the altar," Exod. xxx. 18: he also states, that the Targum of Jonathan says, "this *washing* was performed in forty seahs of living or spring water, which was sufficient for the *immersion of the whole body, which it is highly probable was the case;* and so Jarchi interprets it of the *dipping of the whole body, and which seems to have been necessary upon their entrance on their office, to denote their complete purity and holiness,* though afterwards when they entered on service, they only washed their hands and feet, see Exod. xxx. 18—21, to which our Lord seems to allude, John xiii. 10; this washing shews what purity and holiness were necessary to the priests of the Lord; and that they ought to be clean that bear the vessels of his house, or minister in his sanctuary, and which were in Christ in their full perfection; for such an High Priest became us, who is holy, harmless, and undefiled, and so could offer himself without spot, and was a fit person to take away sin by sacrifice, and to be an advocate for his people: *this may point* TO HIS BAPTISM, *which he submitted to before he entered on his office in a public manner, and which was performed by immersion;* and in this way (Dr. *Gill* adds) ought all his priests, his saints, to be washed, as well as with the washing of regeneration, &c." If Dr. *Gill* be correct, that the *baptism* or *washing* of Aaron's sons is the order to be observed by all the saints, then the saints must be baptized as Aaron's sons were, namely, BEFORE *the application of the blood to the ear,* &c., and before they are anointed, *i. e., sealed* with the Holy Ghost; for this *was* GOD'S *appointed order!* And if this *legal ceremony* is to be continued under the gospel dispensation, any deviation from the divine *order* as regards THE SONS, must be *dis-order:* and consequently, such a deviation has made a *schism in the church* of God!

The reader will observe the consecration of Aaron differed from that of his *sons!* Aaron was baptized by washing, then clothed, crowned, and ANOINTED. After he was so clothed and *anointed*, then, his sons were baptized by washing, and clothed; and after they were clothed they were not anointed as Aaron was, but the *blood of the ram of consecration was applied to Aaron and also to his sons;* and after the blood was applied, the anointing oil was sprinkled upon Aaron and his garments, as it was also upon his sons and upon his sons' garments, &c. Exod. xxix. 1—21.

Aaron's *sons* being baptized *before* the blood of the ram of consecration was applied to their *right* ears, &c., points out the ordinance of water baptism under the law was to be administered by divine appointment *before* they had *heard by faith* the joyful sound of the forgiveness of their sins through the blood of Christ, and *before* they were anointed with the Holy Spirit, &c. Dr. *Gill* and other antipœdobaptists contend this ordinance was administered by *immersion:* the Doctor in his comment on Exod. xxix. 4, saith, "and IN THIS WAY OUGHT ALL HIS (the Lord's) PRIESTS, HIS SAINTS, TO BE WASHED, *as well as with the washing of regeneration, and with the blood of Christ;* and which is *necessary* to their officiating as priests, or drawing nigh to God, and *requisite* to their communion with God and Christ." If all the antipœdobaptists profess, *that in this way all the Lord's saints ought to be washed* or baptized: *not one* of the antipœdobaptists observes *the way* as DIVINELY *ordered;* for they refuse to baptize any one who has not previously *heard by faith* the joyful sound of the forgiveness of sins through the blood of Christ, or has been anointed with the Holy Ghost. Therefore, whilst they contend for *immersion,* as they say, baptism was administered under the law, they *dis*regard the *divinely* appointed

order under the law! Dr. *Gill*, speaking of the baptism of Aaron, saith, this "*may also point to Christ's baptism which He submitted to before He entered on His office.*" And in the Doctor's comment on Matt. iii. 15, he saith, "it became John to administer the ordinance of baptism to Christ, as he was his forerunner, and the only administrator of it, and that he might fulfil the ministry which he had received; and as it became Christ to fulfil all righteousness, moral and ceremonial, and baptism being a part of His Father's will, which He came to do, it became Him to fulfil this also."

As it *became Christ to fulfil all righteousness, moral and ceremonial;* and John to administer the ordinance of baptism as for Christ to be washed or baptized by John, as Aaron was by Moses, as part of the *ceremonial* law to be fulfilled by Christ, then this legal ordinance of water baptism is certainly abolished, for the Holy Spirit declares it was a *carnal* ordinance until the time of reformation. Heb. ix. 10. Dr. *Gill* confirms the same in his body of divinity, for he saith, *that Christ was made under the ceremonial law, that by fulfilling it he might abolish it and put an end to it; for when it was fulfilled it was no longer useful; and there was a* NECESSITY *of the disannulling of it, because of its weakness and unprofitableness.* Does not this statement confirm John's testimony of Christ's baptism, and also our Lord's testimony, that his disciples should be baptized with the Spirit, and is not John's baptism a *legal* ceremony, and abolished? The Jews as well as the baptists say, this *legal* ordinance of baptism was by immersion; but they differ as regards its administration, for the Jews were, and are to this day, baptized *naked*, as *they say* Aaron and his sons were! If Moses washed, or, as Dr. *Gill* states, *baptised* them by immersion, they could not have had on their clothes; for they were to be clothed by Moses after they were washed.

Is it probable they were washed by *immersion naked?* There is no record that they were *immersed:* and we are not to add to God's testimony the opinions of men. Baptismal garments are *evidently* of human invention; the Jews do not make use of them, for they immerse the person naked in the water. It is probably observed by them as an ordinance of humiliation, for by being baptized naked, the baptized may be understood to confess his sinful state, and to acknowledge he was obnoxious, or subject to the wrath of God for his iniquity and transgressions — that he had no righteousness of his own to cover his nakedness; but that he felt his need of being washed from his iniquity and cleansed from his sin (Psalm li. 2), and to be clothed with the robe of God's righteousness. Isa. lxi. 10; Gen. iii. 21; Hosea ii. 3; Rev. iii. 18. There is one particular respecting the Jewish baptisms which ought *never* to be forgot, namely, that the Holy Spirit hath declared them to be *carnal* ordinances until the time of reformation.

Our Lord Jesus Christ said unto John (Matt. iii. 15. *Aphes arti outō gar* PREPON, &c.), "Suffer it to be now so,* for it *becometh* US to fulfil ALL righteousness." *Water baptism* is no part of the *moral* law! If it be understood to be part of the law which came by Moses, it was far from being ALL righteousness, because water baptism was merely part of the *ceremonial* law: and John saith, that why he came baptising with water was *that Christ might be manifest to Israel;* and therefore it is of importance for us to know who are the "US" *it* BECAME *to fulfil* ALL righteousness? Not John the Baptist, nor

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* The particle outō occurs but once in the Greek text; it precedes "*gar*," *for*, and is rendered "*so*," and, therefore, the particle "*thus*" ought not to have been in our version of the New Testament: it is *not* in Wiclif's translation.

all the angels or saints in heaven or in earth. Jesus Emmanuel is Jehovah our righteousness. Jer. xxiii. 5. 6. His righteousness is *the righteousness of God.* 2 Pet. i. 1; Rom. x. 3, 4; 2 Cor. v. 21; Phil. iii. 9. He brought in an *everlasting* righteousness. Dan.. ix. 24. The righteousness of God is revealed in the gospel. Rom. i. 17. (*Prepei*) as it BECAME Him to fulfil ALL RIGHTEOUSNESS, so (*prepei*) it BECAME us to have such an anointed High Priest, Jesus the Son of God, who is holy, harmless, undefiled, separate from sinners, and higher than the heavens, who is the end of the law for righteousness to every one that believeth. Heb. vii. 26; Rom. x. 4. He fulfilled every jot and tittle of the law. Luke xvi. 17. He had the Holy Spirit given to Him without measure, and as the anointed High Priest, He, *through the* ETERNAL SPIRIT, *offered* Himself, for us, without spot to God the Father, and was obedient unto death, even the death of the cross. John iii. 34; Heb. ix. 14; Phil. ii. 6, 8. And (*prepei*) it BECAME God the Father, for whom are all things, and by whom are all things, to make the Captain of our salvation perfect through sufferings. Heb. ii. 10. The works which Jesus Emmanuel wrought were the works the Father gave Him to finish. He said, I must work *the works* of Him which sent Me —I have finished the works Thou gavest me to do. John v. 36; ix. 4; x. 37; xi. 33; xvii. 4. As God created all things by Jesus Christ (Eph. iii. 9), so God was in Christ reconciling the world unto Himself by Jesus Christ. 2 Cor. v. 19. God set forth Christ a propitiation through faith in His blood, *to declare his righteousness* in the remission of sins *that are past,* through the forbearance of God, and *to declare at this time His righteousness,* that He might be just and the justifier of him which believed in Jesus. Rom. iii. 25, 26. Therefore the "us" it BECAME to fulfil all righteousness, are the Holy Three which are One; for (1)

CHRIST fulfilled every jot and tittle of the law for us; (2) as the anointed High Priest of His church He did, through the unction of the HOLY SPIRIT, offer Himself up for us without spot to God, a sacrifice of a sweet smelling savour; and (3) it is through His propitiation GOD THE FATHER *declared His* RIGHTEOUSNESS in the *forgiveness* of sins, *previous* to Christ's sacrifice for sin, and *declares at this time his righteousness,* in that He is *just* and the *justifier* of him which believeth in Jesus.

The consecration of Aaron differed from that of his sons, for after Aaron was baptized, and clothed, and crowned, *the anointing oil was poured upon his head* (Exod. xxix. 4—7), to which the psalmist alludes in 133d Psalm, where he saith, "*Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments.*" Our Almighty Aaron was anointed with the oil of gladness above and for HIS fellows: and unto His seed is given grace according to the measure of the gift of Christ. Psalm xlv. 6, 7; John iii. 34; Eph. iv. 7. The consecration of Aaron was typical of Christ's consecration, when the Lord of Glory was baptized of John in Jordan! Aaron was baptized and anointed by Moses with the holy oil composed of material things; but Christ's human nature was filled with the Spirit, and all the fulness of grace immediately in its conception and union to His divine person. When He was baptized in or with water to fulfil all righteousness, the Holy Ghost visibly descended and abode on Him, for Him did God the Father *seal,* and by a voice from heaven declared Him to be His beloved Son (*en*) *in, with,* and *through* whom He was well pleased! John iii. 34; Luke ii. 11, 40; John i. 33; Isa. xi. 1—5; Matt. iii. 17; Luke iv. 18, 19. The High Priest in his office was a type of CHRIST, and represented the whole church of God; his

garments were two-fold, the mitre and the crown, and the golden plate with its inscription "HOLINESS TO THE LORD," or, as rendered by some, "THE HOLY ONE of JEHOVAH," were upon his head, as typical of CHRIST the HEAD of the church: but the whole of his body signified the church of Christ in union with Christ. Now as the body of the High Priest was covered over with the glorious long robe, it set forth how the whole body of the elect, chosen in Christ, stand clothed and covered with the righteousness of Christ, in whom they are complete before God: for it is written, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; for in HIM dwelleth all the fulness of the Godhead bodily; and *ye are complete in Him which is the Head of all principality and power: in whom also* YE ARE CIRCUMCISED *with the circumcision made without hands* BY THE CIRCUMCISION *of* CHRIST." Col. ii. 8—11. As Christ was circumcised with the circumcision made with hands, He made Himself a debtor to do the whole law, so it became Him, as the Great High Priest over the house of God, to be baptized with water as part of the ceremonial law, for it behoved Him to fulfil all righteousness for His body the church, of which He is the HEAD! His church being chosen *in* Him were represented by Him; and therefore they are represented as circumcised with Christ, as crucified *with* Christ, as buried together with Him in baptism, quickened together with Him, and raised up together to sit together in heavenly places, or in heavenlies, *in* Christ Jesus. Gal. ii. 20; Eph. i. 4; ii. 5, 6. There is a stress upon the words "*in whom also ye are circumcised,*" to teach us that we have no need of the circumcision made with hands, for Christ hath fulfilled *all* righteousness, therefore it is written, "*if you be circumcised, Christ shall profit you nothing. For every man that is circumcised, he is a debtor to do the*

whole law." Gal. v. 2, 3. Therefore to accomplish our salvation, it *became* Christ to fulfil *all* righteousness: although He were a son, yet learned He obedience by the things which He suffered; and being made perfect, He became the Author of eternal salvation unto all them that obey Him. Heb. vii. 26; v. 8, 9. Reader, as the Lord of Glory was consecrated to the office of the priesthood, think how important is His office, to which the priesthood under the law was a *mere shadow;* for Christ's priesthood is without beginning of days or end of life, not made as the High Priests under the law without an oath, but with an oath, by Him that sware and will not repent, thou art a Priest for ever, after the order of Melchisedec!

The High Priest under the law was ordained for men in things pertaining to God, that he might offer both gifts and sacrifices for sins—who could have compassion (*metriopathein*), bear with the ignorant, and pity them, notwithstanding their provocations and infirmities. He was to perform the daily and other services in the sanctuary in a solemn manner, and with a tender sympathy and affection towards the people. As he was a man, convinced that he was a sinner and compassed with infirmity, from the experimental knowledge of himself, he would discharge his office in a merciful and faithful manner on behalf of the people. If any of them were gone out of God's way by transgressing the law, falling into sin by infirmity, or from ignorance of the revealed will of God, the High Priest was to express his pity for them, offer the sacrifice for their sin, and make intercession with God on their behalf. His office was for the benefit of the people. He was appointed to it for that purpose, and he was to approach God on their behalf as their representative. Let their state, personally considered, be ever so aggravated, the atonement was to be made for them, by which their sin was typically covered; his intercession for them and

their interest in it was always the same by the divine appointment, and he was to close the sacred service by pronouncing the benediction *in faith*, that the Lord would confirm the blessing according to His gracious promise. Numb. vi. 24—27. In all these holy services our Lord Jesus Christ in His merciful and gracious office was typically represented and shadowed forth! The High Priest bore the names of all the twelve tribes inscribed in the twelve precious stones in his breast-plate, which represented the elect, the Israel of God, as loved by Christ with an everlasting love, and as having them in everlasting remembrance. The High Priest also bore the names of the twelve tribes on the shoulder-pieces of the ephod, to set forth Christ bearing with, or upholding His people with their burthens of sin and misery, and as supporting His whole church with the arm of His power. Moses may allude to it when he says, "The eternal God is thy refuge, and underneath are the everlasting arms." And Isaiah refers to it, saying, "Unto us a child is born, unto us a Son is given; and *the government shall be upon His shoulder.*"

How exceeding precious is the Lord Jesus Christ to that person who knows, by divine revelation, that Christ is the Word—Jehovah, who was made flesh, and dwelt among us, full of grace and truth; the Great High Priest of His church, who searcheth their hearts and their reins! There is not any creature that is not manifest in His sight; for all things are naked and opened unto the eyes of Him with whom we have to do. Seeing then, that we have a Great High Priest that is passed into the heavens, JESUS the SON of GOD, let us hold fast our profession. For we have not an High Priest which *cannot* be touched with the feeling of our infirmities; but was in all points tempted like us, yet without sin. Let us therefore come with holy confidence unto the throne of grace, that we may

obtain mercy, and find grace to help in time of need. Therefore be strong in the grace that is in Christ Jesus; for He is the same yesterday, and to day, and for ever. Whosoever cometh unto Him, He will *in no* wise cast out. John vi. 37.

The washing of regeneration is the spiritual interpretation of the washing of Aaron's sons. Titus iii. 5. Our blessed Lord in His discourse with Nicodemus (John iii. 5), said unto him, "Except a man be born of water (*kai Pneumatos*), *even* the Spirit, he cannot *see* or *enter* into the kingdom of God; for that which is born of the flesh is flesh, and *that which is born of the Spirit is spirit.* Dr. *Gill*, in his comment on this scripture, saith, "by water is *not* meant material water, or baptismal water; for water baptism is never expressed by water only, without some additional word which shews, that the ordinance of water baptism is intended: nor has baptism any regeneration influence, as a person may be baptized, as *Simon Magus* was, and yet *not* born again. *Water* is an emblem used by our Lord for the Holy Spirit." See John iv. 10, 14; vii. 37—39.

Nicodemus was a Pharisee and a ruler of the Jews; he had a form of godliness, he observed the ordinances under the legal dispensation; but he knew *not* that they were merely carnal ordinances, a shadow of good things to come, for he sought to establish his own righteousness by his observance of them, whereby to inherit eternal life. Our Lord's miracles had made so deep an impression on his mind, that he was convinced our Lord was a man sent from God; and, therefore, he came to enquire of Christ about the kingdom of God. As Jesus knew what was in man, he knew the state of Nicodemus' mind, and immediately draws his attention away from the carnal ordinance of water baptism to the washing of regeneration, by saying, "Except a man be born of water, even the Spirit, he could not *see* or enter the kingdom of

God." This greatly astonished Nicodemus, for he had no knowledge of the washing of regeneration, signified by water baptism; indeed, he was so confounded with our Lord's discourse, that in amazement he said unto Jesus, "*How can these things be?*" Our Lord immediately took advantage of his surprise, and saith unto him, "*Art thou a master in Israel, and knowest not these things?*" Dost thou take upon thyself to teach others, and art so ignorant of the spiritual substance of those carnal ordinances, that you do not know so great and fundamental a doctrine, which might be learnt from the law and prophecies in the Old Testament? "If I have told you," saith our Lord, "earthly things," what is wrought by the Spirit in men, "and ye believe not, how shall ye believe if I tell you of heavenly things," *the great mystery of godliness*, namely, "no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven"—which is in heaven even when on earth! Our Lord then proceeds to lead Nicodemus from trusting in the typical sacrifices which could never take away the venom of the old serpent, and to look at the ordinance appointed for the cure of the Israelites who were bitten by the fiery serpents, as typical of Himself the Son of Man, and of the death He should die, saying, "*As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life.*" Thus did the Lord of life and glory condescend to lead this ruler of the Jews and master in Israel from trusting in the typical sacrifices, to look to the only way of salvation from the wrath to come; and from looking at the carnal ordinance of water baptism to the washing of regeneration, for unless a man be born of the Spirit he cannot see and enter into the kingdom of God. Therefore, from the baptismal washing of Aaron's sons, we learn this comfortable

doctrine, that every sinner, poor in spirit, convinced of sin, and stript of all self-righteousness, shall surely enjoy the knowledge of salvation by the forgiveness of his sins; for as the blood of the ram of consecration was applied to Aaron's sons *after* they were washed, so will Christ through the Eternal Spirit purge the conscience of all who are washed by regeneration, from the guilt of sin, and from all dead works to serve the living God; and all, so purged from guilt, shall be also anointed as Aaron's sons were, that is, *sealed* (tō pneumati tēs epaggelias tō agiō) with the Spirit of promise, with holinesss; which sealing is *after* believing or receiving the atonement. Eph. i. 13.

May our Great and Glorious Lord deeply affect our hearts with this truth, that all the divers water baptisms were but *shadows* of the substantive baptisms without water under the gospel dispensation. And may all who are baptized with the Holy Spirit never forget they are brethren, and keep the unity of the Spirit in the bond of peace!

May the Lord remember us with the favour He beareth unto His people, by sending forth His light and truth into our hearts, that His word may dwell in us *richly* in *all* wisdom and spiritual understanding! As He has given us the ear of faith to hear what His Spirit saith unto His churches, may we all stand fast in *one* spirit, with *one* heart and *one* mind, striving together not about *water* baptism, but for the faith of the gospel! May the Lord grant it for His sake whose Name is above every name that is named, not only in this world, but also in that which is to come! Amen.

OBADIAH.

MEDITATIONS
ON THE
DOCTRINE OF BAPTISMS.

MEDITATION IV.

THE BAPTISM OF THE LEVITES.

We learn from the sacred scriptures that some of God's servants had their inventions: Aaron offended in the matter of the golden calf, and Moses spake unadvisedly with his lips. Psm. xcix. 6—8. Therefore, we ought not to be surprised, though we ought to lament, that such men as Dr. *Stennett* should affirm what is untrue, namely, that the word *baptize*, properly and *only* signifies "*dipping;*" and that it is *impossible for any one to give it a different meaning!* If God's servants will not follow the example of the Apostle Paul; but on the contrary, they will speak and write in the words which man's wisdom teacheth, and *not* in the words which the Holy Ghost teacheth, they not only deceive themselves, but they induce persons to pin their faith in the wisdom of men, whose word will eat as doth a canker; for they cause them to err from the truth! Reader, are we to believe Dr. *Stennett* and his anti-pædobaptist brethren? or are we to believe Dr. *Watts* and his pædobaptist brethren? Does the word baptize *only* signify dipping? What saith the scripture? In Meditation III., page 34, the testimony of Dr. *Watts* is recited, confirmed by the testimony of God, namely, that the word "*baptize*" doth signify *to wash:* and the reader, by comparing scripture with scripture, will find the words "*sprinkle*" and "*baptize*" as having in some scriptures the same signification. The Redeemer himself, upon vanquishing His enemies, and treading the

wine-press alone, is heard by the prophet saying, and their blood shall be *sprinkled* upon my garments. Isa. lxiii. 3; and when John the apostle saw in vision the Redeemer as treading the wine-press, he was clothed with a vesture *dipped* in blood, "*bebammon aimati*," *baptized with blood*. Rev. xix. 13—15. Thus, "*sprinkle*," in Isaiah lxiii. 3, signifies "*baptize*;" and "*baptize*," in Rev. xix. 13, signifies "*sprinkle*." Again; the Spirit of prophecy, speaking of Christ, saith, "So shall He *sprinkle* many nations, Isa. lii. 15, that is, shall *baptize* them with the Holy Ghost; for *water* is an emblem used by our Lord for the Spirit: and as our Lord *never* baptized with *water* (John iv. 2), His *sprinkling* many nations refers to our Lord baptizing with the Spirit. If it might be permitted to add a testimony from men, that *baptize* does *not only* signify *to dip*, it may be observed, that the learned and judicious *Leigh*, in his *Critica Sacra*, states, "though the word *baptize* be derived from *bapto*, to dip or plunge into water, yet it is taken more largely for any kind of *washing*, *rinsing*, or *cleansing*, even where there is *no dipping* at all." And Dr. *Gill*, by his comment on Isa. lii. 15, proves, *sprinkling* is used in the same signification as the *Septuagint* use *baptize* in Dan. iv. 33. For the Doctor, commenting on the words, "*So shall* HE *sprinkle many nations*," saith, "it seems best of all to interpret it of the doctrine of Christ, *which is compared to rain and dew*, and is dropped, distilled, and SPRINKLED, *and falls gently* upon the souls *of men*," &c. Mr. *Medley*, another antipædobaptist, in his reply to Mr. *De Courcey*, refers to Dan. iv. 33, where the Septuagint reads, "apo tēs drosou tou ouranou to sōma autos ebaphē, *i. e.*, *from or by the dew of Heaven his body was baptized*, which our translators have rendered "*and his* BODY *was* WET *with the dew* of

Heaven :" upon this passage of scripture Mr. *Medley* observes, "*Nebuchadnezzar* was *wet* (ebaphē) *with the dew of Heaven; the Greek word is the original of* baptizō. *Now we all admit that the dew did fall down from Heaven.* But *this was not intended to be intimated by the aforesaid Greek word, but the idea of his being overwhelmed in the dew.*" Therefore, Mr. *Medley* admits the *falling* of the dew upon Nebuchadnezzar was baptizing, overwhelming him with the dew! And, from the united testimonies of Dr. *Gill* and Mr. *Medley*, we have the *truth* admitted, that to be *sprinkled* with water is to be *baptized* with water; for what the one declares to be SPRINKLED with dew, the other declares is to be BAPTIZED OR OVERWHELMED *with dew*; therefore, to *baptize*, does not only signify *to dip*, for it does also signify to *sprinkle!* But we do not need the testimony of men when we have God's word, scriptural proof, from Isa. lxiii. 3, and Rev. xix. 13—15, that to be *sprinkled* with blood is to be *baptized* with blood.

Our faith is *not* to stand in the wisdom of men, but in the power of God (1 Cor. ii. 5), and we who desire the *sincere* milk of God's word, will *not* allow it to be *perverted* by the *words which man's wisdom teacheth!*

Reader, the foregoing observations were necessary as introductory to the *baptism* of the Levites, for they were *sprinkled* with water, and were appointed to minister and assist the priests in the services of the tabernacle, for the priesthood was confined to Aaron and his sons.

The appointment and consecration of the Levites is recorded in Numb. viii. 5—26. They were subordinate ministers to the priests in the *outward* services and ministrations of the temple; for they were excluded from the ministrations of the sanctuary and altar. They were to bear the tabernacle and all the holy vessels, throughout the journies of the children of

Israel in the wilderness. They were to assist the priests in the offering the sacrifices. They were to teach the people in the law of the Lord. They were to judge the causes and to determine controversies among the people (Deut. xvii. 8, 9—12), but the supreme judgment was with the High Priest. They were to sound the trumpets, to sing the Lord's songs in the temple, and the temple music was under their direction. Concerning their ordination,

"The LORD spake unto Moses, saying, *Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them,* SPRINKLE *water of purification* (the *Hebrew* version reads, *water of sin, i. e.,* Dr. *Gill* saith, water that purifies from sin in a ceremonial sense), *upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.*"

"Then let them take a young bullock with his meat offering, even fine flour mingled with oil, and another young bullock shalt thou take for a sin offering."

"And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together: and thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites: *and Aaron shall offer the Levites before the* LORD *for an offering of the children of Israel, that they may execute the service of the* LORD."

"And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto the LORD, to make an atonement for the Levites."

"And thou (Moses) shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the LORD. Thus shalt thou separate the Levites

from among the children of Israel: and the Levites shall be mine. And after that shall the Levites go in to do the service of the tabernacle of the congregation: and *thou shalt cleanse them*, and offer them for an offering. For they are wholly given unto me from among the children of Israel; instead of such as open every womb, even instead of the firstborn of all the children of Israel, have I taken them unto me: for all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt, I sanctified them for myself: and I have taken the Levites for all the firstborn of the children of Israel."

"*And I have given the Levites as a gift to Aaron and to his sons, from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel:* that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary." Numb. viii. 5—19.

The Levites so baptized and cleansed by SPRINKLING upon them the *water for the purification of sin*, &c., were taken from the children of Israel for the MINISTERIAL service; and *they were to teach Jacob the* LORD'S *judgments, and Israel the law.* Deut. xxxiii. 10. For that purpose the Urim and the Thummim were to be with Levi: and the scriptures record, that in the reign of King Jehoshaphat, "*the Levites went about throughout all the cities of Judah with the book of the law of the* LORD, *and taught the people.*" 2 Chron. xvii. 7, 9. And in the reign of King Hezekiah they assisted the priests in offering of the sacrifices. 2 Chron. xxix. 34; xxx. 16.

The *legal* ceremony of the application of *water for the purification of sin, appears to have been observed,* in the days of the apostles, by thousands of Jews *who were*

believers, and even by the apostles and elders themselves at Jerusalem. Acts xxi. 20—24.

When Saul of Tarsus was called by the LORD, he was three days without sight, abiding in the city of Damascus; in which city there was a disciple named Ananias, a devout man ACCORDING TO THE LAW, *having a good report of all the Jews* which dwelt there. Acts xxii. 12. "To him the Lord said in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for behold he prayeth, *and hath seen in a vision a man named Ananias coming in, and* PUTTING HIS HAND ON HIM, *that* HE MIGHT RECEIVE HIS SIGHT." Acts ix. 10—12. And the Lord said unto Ananias, Go thy way; for he is a *chosen vessel unto me, to bear my name before the Gentiles, and kings, and the* CHILDREN OF ISRAEL. For I will show him what great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and PUTTING HIS HANDS *on him*, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) *hath sent me that* THOU MIGHTEST RECEIVE THY SIGHT, AND BE FILLED WITH THE HOLY GHOST. Ver. 13. It will be observed, there is *no* authority whatever given to Ananias to baptize Saul in or with water. The command given to Ananias, as appears upon record, and from Ananias' address to Saul, was to lay his hands upon Saul *that he might receive his sight, and be filled with the Holy Ghost*, saying unto Saul, "The God of our fathers *hath chosen thee*, that thou shouldest know His will, and see that Just One, and shouldest hear the voice of His mouth. For thou shalt be His witness unto all men, of what thou hast seen and heard." Acts xxii. 14, 15.

It will be observed, Ananias did *not* baptize Saul "in the name of the Father, and of the Son, and of the Holy Ghost," but *only* for the washing away of sin in a *ceremonial sense.* That Ananias was an observer of the *ceremonial* law is certain, from the fact that he had a good report of all the Jews; which good report he would not have had, *if he had not been zealous of the law!* See Acts xxi. 21—24. The baptism administered by Ananias upon this occasion was the *legal ceremony,* as appointed for the *cleansing* of the Levites when they were set apart to the ministry; for as they were baptized with water *for the washing away of sin* in a ceremonial way, when they were *set apart to the ministry,* so Ananias baptized Saul with water for *the washing away of sin* in a ceremonial way, when Saul was *set apart to the ministerial office;* for it was after Ananias had laid his hand upon Saul, separating him for the work of the ministry, that Ananias said unto Saul, "*And now, why tarriest thou? Arise and be baptized, and* WASH AWAY THY SINS:" and with prayer, "*calling upon the name of the Lord,*" then the ordination of Saul was concluded; and "*straightway* (it is said) Saul *preached Christ in the synagogues, that* He is the SON OF GOD!" Acts ix. 20.

Reader, it is evident Ananias did baptize Saul after the legal ceremony observed upon the baptism of the Levites, because our Lord Jesus Christ has not authorized His apostles or ministers, under the New Testament, to administer water baptism *for the washing away of sin;* nor is it in the power of any man to cleanse himself or his brother from his sins; the *Ethiopian* may as soon change his skin, or the leopard his spots, as an apostle or minister do this; nor is there any efficacy in water baptism to remove the filth of sin: therefore, when Ananias said to Saul, "Arise and be *baptized, and wash away your sins;*" he meant in a

ceremonial way, outwardly, to sanctify to the purifying of the flesh, as the Levites were, when they were set apart to the ministry. At that time Ananias did *not* know, nor do the apostles appear to have known until some years after our Lord's ascension, that the ceremonial law was *abolished.* And yet, after the apostles and elders did know the legal ceremonies were *abolished,* it appears by the sacred record of their proceedings, they *themselves* continued to observe the purifications, and to walk after the legal customs, so long as we have any account of them in the Acts of the Apostles, although, "*as touching the Gentiles which believe, they had written and concluded that they observed no such thing.*" Acts xxi. 18—25. It is evident, if the apostles had not been men of like passions with ourselves (Acts xiv. 15), they would *not* have practised what they instructed the Gentiles not to do. When they *knew* the ceremonial law *was abolished,* they taught the Gentiles *not* to observe those customs; yet they themselves from fear of offending the Jews, "*acted not uprightly according to the truth of the Gospel,*" but *dissembled,* as *Peter* did upon another occasion. Gal. ii. 12—14. These *failings* are recorded of the apostles and elders, to shew us, that notwithstanding the sanctity of their character, and the greatness of their office, they were not *infallible.*

If the *legal ceremony* of baptism or washing as administered by *Ananias* upon this occasion be *not* abrogated, then, every person, when he is set apart to the ministerial office, ought to be baptized as Saul was, previous to his entrance upon the work of the ministry. It was *after* the laying on of hands, that Ananias baptized Saul; and immediately or "*straightway* Saul *preached* Christ *in the synagogues,* that He is the Son of God." Acts ix. 17, 18, 20. Christian reader, do you admit the baptism administered by Ananias, *after* the laying of

hands on Saul, was a *legal* ceremony? And is it *now abolished?* Or, is *water* baptism to be administered *after* the laying on of hands, as it was administered by Ananias? These three questions are so far important, that no pœdobaptist or antipœdobaptist can come to any other just conclusion than, that either all the pœdobaptist or antipœdobaptist *ministers,* who have not been baptized with or in water, *after* they were set apart by the laying on of hands for the work of the ministry are *un*baptized preachers; or that Ananias administered a *legal ceremony,* which is *now* abolished. Remember, every word of God is *pure:* and they who desire the *sincere milk of God's* word (1 Pet. ii. 2) ought not to allow men to adulterate or dilute it with their interpretations: for they who *truly* revere the work of God will surely be deceived, if they do not reject the opinions of men.

The whole tribe of Levi were chosen and separated from all the tribes of Israel for the divine services of the tabernacle: Aaron and his sons, to which family the office of the priesthood was confined, were of the tribe of Levi, and the residue of that tribe were set apart for the Lord, instead of *all the first-born* of Israel that openeth the womb: the Lord having hallowed unto Himself all the *first-born* of Israel as His own peculiar people, on the day the Lord smote all the first-born in the land of Egypt. Numb. iii. 12, 13. The Levites so set apart were *to do the service* of the children of Israel in the tabernacle, *to make an atonement for them,* that there be no plague among the children of Israel, *when the children of Israel came nigh to the sanctuary.* Numb. viii. 19. Thus our Lord Jesus Christ was set forth in type, as appointed by God the Father *from everlasting* as the Redeemer of Israel, *to do all* that the holy law and justice of God required for the salvation of "*the church of the first-born, which are written in heaven,*" *and to make an atonement for*

them, that they might draw nigh to God, even to enter with holy confidence into the Holiest by the blood of Jesus, the new and living way which He hath consecrated for us, through the veil, that is to say, His flesh. Exod. iv. 22; Heb. xii. 22; Eph. v. 2; Rom. v. 10, 11; Heb. x. 19, 20.

The name *Levi*, signifies "my united;" and as Christ and the Father are One (John x. 30), so God the Father speaks of Christ by that name, saying, "And ye shall know that I have sent this commandment unto you, that *my covenant might be with Levi*, saith the Lord of Hosts. *My covenant was with Him of life and peace, and I gave them to Him*, &c.;" that is, the blessings of eternal life, and the fulness of all blessings in covenant for the church of the first born. Mal. ii. 4, 5; Psm. xxi. 4; 2 Tim. i. 1; 1 John i. 1, 2; v. 12; John xvii. 2. That our gracious Lord is the antitypical Levi, appears from the blessing of Moses, the man of God; for when he blessed the tribes of Israel before his death, he said of the tribe of Levi, "*Let* thy *Thummim* and thy *Urim, i. e.*, thy *lights* and thy perfections be with thy HOLY ONE," &c., (Deut. xxxiii. 8), which they are in Jesus, "for in Him dwelleth ALL THE FULNESS OF THE GODHEAD BODILY." Col. ii. 9.

The Levites so set apart for the work of the ministry were to bear the tabernacle, and all the holy vessels of it, whilst the children of Israel were in the wilderness: in which respect they were also typical of our Lord, the minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man; for He bears and supports the whole church of God, and all the *anointed* vessels, with all their burdens, in their journies through this world of tribulation. And so He spake by the prophet, saying, "Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, *which*

are borne by me from the belly, which are carried from the womb: and even to your old age I am He (that is, eternally the same); and even to hoary hairs *will I carry you: I have made, and I will bear, even I will carry, and will deliver you.*" Isa. xlvi. 3, 4. As David had a gracious experience of his Lord's mercy, power, and faithfulness to sustain him in the wilderness of Ziph, he therefore encourages every one in tribulation to "cast their burden upon their Lord," saying, "*and* He *shall sustain thee.*" Psm. lv. 22.

The priests and the ministers were of one tribe; and as the name "Levi" signifies "united," it may denote the union of Christ and His people; for Christ is *one* flesh with them (Eph. v. 30—32), and they are *one* Spirit with Him, for they who are joined to the Lord are *one* Spirit. 1 Cor. vi. 17.

Secondly, the Levites did not take the honour of the ministerial office to themselves, but were appointed of God! The *sprinkling of water for the washing away of sin* upon them, was for making them clean *in a ceremonial sense;* and was typical of the blood of Christ, which is called the blood of *sprinkling;* for Christ's blood, through the Holy Spirit, purges the consciences of his ministers from dead works, that they may be qualified for the ministerial office, as the Levites were, to serve the living God. The Levites did not cleanse themselves, but Moses or Aaron, as *typical* of Christ, were directed to purify them; of Him it is written, "He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former or ancient years." Mal. iii. 3, 4. They *were to shave all their flesh, i. e.,* to cleanse themselves from all filthiness of the flesh, and

to lay aside all *superfluity of naughtiness, i. e.,* the overflowings of malice; but their shaving of all their hair may signify, they should forsake carnal things, and *not entangle themselves with the affairs of this life,* but give themselves to prayer and the ministry of the word. 2 Ti. ii. 4; Acts vi. 4. They were *to wash their clothes, i. e.,* their *outward walk and conversation* was to be according to godliness, and be *also washed* and *made white in the blood of the Lamb.* Rev. vii. 14.

The two bullocks, the one for a burnt offering, and the other for a sin offering, were typical of the sacrifice of Christ, who gave Himself for us an offering and a sacrifice unto God, of a sweet smelling savour, and who gave Himself for our sins, &c. Eph. v. 2; Gal. i. 4. The faith of the Levites in the sacrifice of Christ for them, and of their sins being imputed to Christ was expressed, by their laying their hands on the head of each offering!

As the Levites were brought before the tabernacle of the congregation, and also before the Lord; and the children of Israel put their hands upon the Levites, it may signify the congregation's approbation and acceptance of the person whom the Lord had appointed to the ministerial office!

As Aaron offered or waved the Levites *after* they were made clean before the Lord, *for an offering of the children of Israel, that they might execute the service of the Lord;* the same set forth the gracious office of our Lord Jesus Christ, as the great High Priest of His people, who washes His ministers from all their sins, and presents them faultless before the presence of His glory with exceeding joy, Jude 24. Who also presents for acceptance the prayers of His people on behalf of their ministers: and to which the apostle, when he wrote to the saints at Rome, may refer, when he said, "*that I*

should be the *minister of Jesus Christ to the Gentiles,* ministering the gospel of God, *that the offering up* (*the prayers*) *of the Gentiles might be acceptable,* sanctified by the Holy Ghost." Rom. xv. 16.

Thirdly, as the sons of Levi were all given to Aaron, they, as given to Aaron, do set forth the whole elect people of God, separated from the world, who are given to Christ the Lord, to be for ever with Him. The antitype always exceeds the type as it does in this instance; for our glorious Lord washes His people from all their sins in His own blood, and makes them *all* kings and priests unto God and the Father! Rev. i. 5. The Lord's *church* is the Lord's inheritance; the servants are the bishops or presbyters: the apostles were *no more* than servants to the church. 2 Cor. iv. 5. The name "*clergy,*" as appropriated exclusively to the ministers of the gospel, is contrary to the word of God; for the Lord's people, or the congregation of believers who meet for worship, are called the Lord's *klērōn,* or *clergy,* which our translators render "*herit*age," over whom the bishops or presbyters are not *lords* (1 Peter v. 3); for as the *apostles* were only *servants,* it is evident the bishops and pastors or presbyters are no more! The question has been asked, "Who then is *Paul,* and who is Apollos?" And the answer is recorded, they are "*but, diakonoi, servants,* by whom ye believed." There is, therefore, no such *vain* distinctions in the church of God under the New Testament dispensation as *clergy* and *laity,* or *priests* and *people;* for the Lord's *people* are the *clergy,* and the Lord makes all His people to be *priests* unto God and the Father, so that the *laity* must mean the *un*regenerate and ungodly.

The name "*Levi,*" it has been observed, signifies "united;" therefore, the Levites so given to Aaron may be typical of all believers in our Lord Jesus

Christ, for all who are joined to the Lord are one Spirit (1 Cor. vi. 17); for with one Spirit they are all *baptized* into *one* body, whether *Jews* or *Gentiles*, whether *bond* or *free*; and are all made to drink into one Spirit. 1 Cor. xii. 13. And another scripture saith, there is neither male nor female, for they are all *one* in Christ Jesus! Gal. iii. 28. This high and glorious union was communicated by the Lord Himself to His disciples: this union they were to know and enjoy when the Spirit of truth was given unto them, who would dwell with them, and be in them, and *abide with them for ever!* "At that day (said Jesus) *ye shall* know that I am in My Father, *and ye in Me, and I in you.*" Various figures are used in the holy scriptures to express this union, but the text in John xiv. 20, exceeds them all! The union between the vine and the branches imports a vital influence, living in Christ; from Him all our fruit is found; and without Him we can do nothing. The intimate love and communion there is between Christ and His people is set forth by the marriage union: the church saith, "*My beloved is mine, and I am His.*" The foundation and the building is another description of the union of Christ and believers! Christ is the Rock foundation which supports the building. It is written, "Behold, I lay in Zion, for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation (or a foundation of foundations): he that believeth on Him shall not be confounded." The Holy Ghost doth set forth this mystical union by that which is between the head and the body of a perfect man: we have several texts where Jesus Christ, the Creator of all things, in His incarnate state and office is set forth in His Headship, but in a peculiar manner, as the Head of His people: and the Church as His body, for He is *Head over all things to the church.* Col. i. 18;

Eph. i. 22. Christ is the Head, *from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.* Eph. iv. 16. Again: He is the Head *from which all the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God.* Col. ii. 19. Christ is the Head of all archēs, that is to say, of arc-angels, for Beelzebub is called an arc-devil, Matt. xii. 24; Christ is therefore the Head of arc-angels and powers. Col. ii 10; He is the Head of every man, 1 Cor. xi. 3; He is the Head of the church as the husband is the head of the wife. Eph. v. 23. But the scriptures do not say that Christ is Head unto all things, but Head over all things *to the church*, which imports, that although He be Lord over all, yet He is a proper and peculiar Head to the church, for He is *united* to it, *not so to all things;* though all things are under Him, yet all things are not His body. He is, therefore, an all-sufficient Head to the church; and His universal power will protect and preserve His church against all the designs and assaults of her enemies! He is such a Head to His body, the church, that as the head cannot live without the body, nor the body live without the head, the union between Christ and His church is *inseparable.* God is in Christ (2 Cor. v. 19), and Christ is in God (Col. iii. 3); and the saints are in Christ (Col. i. 2), and Christ is in them (Col. i. 27); therefore, their place of defence is in the MUNITION OF ROCKS, *i. e., impregnable* FORTRESSES OF ROCKS (Isa. xxxiii. 15), for *their life is hid with Christ in God, and when Christ their life shall appear, then shall they also appear with Him in glory,* Col. iii. 3, 4. This is one of the great mysteries; all the shadows of it are not to

be compared with this, that they all shall be *one*, as Thou Father, said Jesus, art in Me, and I in Thee, that they also may be *one* in us? John xvii. 21.

The Levites were evidently typical of the whole elect church of God, for they were all numbered from *a month* old and upward: and our gracious Lord hath told us there are children in the book of life, and that of such is the kingdom of Heaven (Mark x. 14); and whoso shall offend one of these little ones *which believe in Jesus*, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Matt. xviii. 6.

The Levites were not distinguished from other Israelites by any prescribed garments, nor were they consecrated as the priests: but they were solemnly set apart *publicly* by God's appointment, so that all Israel knew the Levites did not take this honour to themselves, but were called of God to it, and solemnly devoted to God to do His service, and were all given to Aaron. Now, to the weak in faith, who are anxious to know whether they are Christ's, who can find no rest for their souls in this state of tribulation out of Christ; to such bruised reeds, our Lord speaks these gracious words, "No man can come to Me, except the Father which hath sent Me draw him (John vi. 44):" these words are very important, the Great Shepherd of the sheep, in proof that He carries the lambs in His bosom, knowing there were present some that believed not, repeated them in the 65th verse, "Therefore said I unto you, that no man can come unto me, except it were *given* unto him of my Father:" for men have no power *naturally* to come to Christ! They can attend, and they ought to attend, the preached gospel; but it is beyond the power of any minister of the gospel *to draw* them to Christ! Ministers can only speak to the *ear:*

for God only can speak to the heart! And when God so speaks, it is with such *energy*, that the awakened sinner is made willing to come, and is also drawn to Christ! The glory *therefore* is the Lord's: it is called His GLORIOUS power! Col. i. 11. But as no one can come to Christ, except the Father draws him, so no one is ever drawn by the Father to Christ except those whom the Father *hath given to our Almighty* Aaron; therefore, in the 37th verse, it is recorded, Jesus said, "*All that the Father* GIVETH ME, SHALL COME TO ME;" and then observe, Jesus added these gracious words, "*and him that cometh to me* I WILL IN NO WISE CAST OUT;" that is to say, I have most graciously and *willingly* put such an obligation upon Myself, that I will *never cast one away*, nor in any wise cast one of them out: for they were all given *to* and chosen *in* Him *from everlasting, from the beginning, before* the foundation of the world. 1 Pet. i. 2; 2 Thess. ii. 13; Eph. i. 4. Does any sinner say, I fear lest I should not be one of this blessed number? You have reason to fear, if you have not come to Christ as a poor, ruined, and helpless sinner to be saved. But are you deeply concerned to know, what all the unregenerated world care nothing about, whether you are one of God's elect? Art thou one that cannot find any *rest* for thy soul's distress out of the Ark, Christ Jesus? Then be of good cheer, for Jesus invites you, and all such who are weary and heavy laden to come to Him, and He will give you rest, and in no wise cast you out: for as He came to seek and to save the *chief* of sinners, so He will freely receive the chief of sinners, and give them that rest which remaineth for the children of God. No marvel that all the angels round the throne, who are witnesses of such acts of grace, should join with the elders who had obtained a good report,

and the number of them was ten thousand times ten thousand, and thousands of thousands, whom John heard, saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Rev. v. 11, 12.

Blessed Lord of Life and Glory, Thou hast declared Thy Father's will, that all whom the Father hath given Thee shall come to Thee; that Thou wilt give them Eternal Life, that they shall never perish, neither shall any one pluck them out of Thy hand: and Thou hast also declared Thy will, that they whom the Father hath given Thee, be with Thee where Thou art, that they may behold Thy Glory: and for this purpose Thou didst condescend to become *one flesh* with them in nature, that they might be *one* Spirit with Thee, that they all might be one as the Father is in Thee, and Thou in Him, that they might be one in the Almighty Us. Grant, I beseech Thee, Almighty Lord, for Thy great name's sake, that both the writer and the reader of this tract may so enjoy the fellowship of the Holy Ghost, and be so kept by Thy power in the enjoyment of Thy love with Thy holy fear in our hearts, that from living by faith in the assurance of Thy gracious promise, that where Thou art we shall be also; we may be looking for that blessed hope, the hope of blessedness, Thy glorious appearing, when Thou wilt come to receive us to Thyself, and to be glorified in us, and to be admired in all them that believe! And when it shall please Thee to come to receive us to Thyself, then strengthen us by Thy power to say, "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him; we will be glad and rejoice in His salvation." Amen!

OBADIAH.

MEDITATIONS
ON THE
DOCTRINE OF BAPTISMS.

MEDITATION V.

THE BAPTISM OF THE LEPER.

The leper, and his ignorance of being so diseased, until convinced of it by the priest, is a shadow and figure of all sinners dead in trespasses and sins; and the various outward spots of the leprosy answer to the various transgressions of sinners: and although the spots differed in appearance, the disease, if leprous, was the same in all. But the most awful figure of the deadly disease of sin was the *leprosy in the forehead*, as in the king Uzziah, 2 Chron. xxvi. 16—23; which is the state all men who are living under the guilt of the sin of presumption, that of drawing nigh to God in their own persons, as *Cain* did, presenting their sacrifices of prayer and praise in their own censer, instead of coming unto God by faith in and through the alone mediation of our Lord Jesus Christ. In all such awful characters, it is evident, sin has so depraved the mental power and understanding of men, that the *wise and prudent* amongst them, *and* all, in an unregenerate state, are only *wise to do evil, for to do good they have no knowledge.* Jerem. iv. 22. If men were not *wise* to do evil, they would *not* profess to be more liberal than God, for the Lord God of Israel doth not allow of, but on the contrary He hath prohibited, all idolatrous worship; and will cast that nation, where false prophets are *suffered* to teach and seduce His servants, into a bed of *great tribulation.*

The scripture account of the leprosy of the body is

emblematical of the sin of the soul, for it was incurable by any human art or means; and the leper could only be cleansed by the ordinance divinely-appointed for that purpose.

Leviticus xiii. "The Lord spake unto Moses and Aaron, saying, When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy, *then he shall be brought unto Aaron the priest*, or unto one of his sons the priests: and the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, *and the plague in sight be deeper than the skin of his flesh: it is a plague of leprosy, and the priest shall look on him, and pronounce him unclean*," ver. 1—3. All men by nature are conceived in sin and are shapen in iniquity, which renders them, like the leper, infectious and abominable. The signs and marks of the spiritual leprosy may be seen in sinners who are without strength to keep the law of God, or to do any thing that is spiritually good; for in his flesh dwells no good thing; his heart is desperately wicked!

"If the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again: and if the priest see that, behold, the scab *spreadeth* in the skin, then the priest shall pronounce him unclean; it is a leprosy," ver. 7, 8. This is an emblem of the evil of sin, which reigns over all the powers and faculties of the soul, and in the members of the body: *spreading in the skin* denotes, that sin deceives, hardens, and will end in man's destruction, if grace does not prevent it.

"When the plague of leprosy is in a man, *then he shall be brought* unto the priest; and the priest shall see him; and, behold, if the rising be white in the skin, and it have turned the hair white, and there be

quick raw flesh in the rising, *it is an old leprosy in the skin of the flesh,* and the priest shall pronounce him unclean," ver. 9—11. A sinner insensible of the leprosy of sin, and of his misery, has no will to come to Christ, the Great High Priest, for cleansing; but one that is sensible of it, and of Christ's ability to make him clean, will come freely, and earnestly seek Him, for he is *drawn* by the Father to Christ, made willing in the day of Christ's power. John v. 40; vi. 37, 44; Matt. viii. 1—3; Psm. cx. 3. An *old* leprosy denotes man's original sin, and his corruption from his conception in the womb. Psm. li. 5.

"And if a leprosy break out abroad in the skin, *and the leprosy cover all the skin of him that hath the plague, from his head even to his foot, wheresoever the priest looketh;* then the priest shall consider: and, behold, *if the leprosy have covered all his flesh, he shall pronounce him* CLEAN *that hath the plague: it is all turned white,* HE IS CLEAN," ver. 12, 13. The mystical or spiritual meaning of this is, that when a man sees himself to be a sinful creature, that in his flesh there dwells no good thing, that he is all sin in himself, and all his righteousness to be *filthy* rags; he is one that wholly trusts to, and depends upon, the grace of God in Christ for salvation, and the righteousness of Christ for his justification and acceptance with God; such a man is clean, for the blood of Jesus Christ cleanseth him from all sin. 1 John i. 7.

"But when *raw flesh appeareth in him,* he shall be unclean. And the priest shall see the raw flesh, *and pronounce him to be unclean: it is a leprosy,*" ver. 14, 15.

"The flesh also, in which, even in the skin thereof, was a boil, and is healed, and in the place of the boil there be a white rising or a bright spot, white, and somewhat reddish, and it be shewed to the priest; and

if, when the priest seeth it, behold, *it be in sight* LOWER *than the skin*, and the hair thereof be turned white; *the priest shall pronounce him unclean: it is a plague of leprosy* broken out of the boil," ver. 18—20. This is an emblem of apostacy; a man having been *seemingly* healed and cleansed from his sin, returning to his former sinful course of life, and to all the impurity of it. 2 Peter ii. 21, 22.

"But if the priest look on it, and, behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the priest shall shut him up seven days. And *if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague,*" ver. 21, 22.

"Or if there be any flesh, in the skin whereof there is a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white; then the priest shall look upon it; and, behold, if the hair in the bright spot be turned white, and *it be in sight deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy.* But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the skin, but be somewhat dark; then the priest shall shut him up seven days: and the priest shall look upon him the seventh day: *and if it be spread much abroad in the skin, then the priest shall pronounce him unclean; it is the plague of leprosy,*" ver. 24—27.

"If a man or woman have a plague upon the head or beard: then the priest shall see the plague: and, behold, if *it be in sight deeper than the skin, and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is* a dry scall, *a leprosy upon the head* or beard," ver. 29, 30. This is an emblem of errors in

judgment, of false doctrines and heresies imbibed by persons, which are in themselves damnable, and bring ruin and destruction on teachers or hearers, unless they be recovered from them by the grace of God.

From ver. 31—41. Various descriptions are given of the plague of the scall, emblematical of the different appearances of sin. The spots which appear without may differ, but the disease is the same, the plague is within; out of the heart proceed both evil thoughts and murders, &c. Matt. xv. 18—20.

"If there be in the bald *head*, or bald *forehead, a white reddish sore; it is a leprosy sprung up in his bald head*, or his *bald forehead*. Then the priest shall look upon it: and, behold, *if the rising of the sore be white-reddish in his bald head, or in his bald forehead*, as the leprosy appeareth in the skin of the flesh; he is a leprous man, he is unclean: the priest shall pronounce him UTTERLY *unclean*: HIS PLAGUE IS IN HIS HEAD." Ver. 42—44. This is an emblem of persons who receive the testimony of men who add to, or take away from, the word of God. All such persons who hold deadly errors, as the traditions of the Pharisees, who made void the word of God; or any doctrine which denies Jesus Christ is without beginning of days or end of life, for the eternity of the Christ of God is the foundation of the Christian religion. The PREVIOUS ETERNITY of the CHRIST OF GOD is plainly recorded in the scriptures of God, to the confusion of all unbelievers, as well as to the confusion of the seed of the serpent, *those enemies to the seed of the woman*, the Arians and the Sabellians, who believe in a Christ that *waxeth old!* A PREVIOUS EXISTENT *angel* or *man*—a Christ of their own invention—which they prefer to "the CHRIST OF GOD." Luke ix. 20; Heb. vii. 2; Eph. iii. 9; Heb. i. 2, 10—12; xiii. 8. The plague in the forehead of the leper

is also emblematical of a man who openly professes and maintains any deadly heresy. Of such, it is written, "*it is a people of no understanding;*" therefore He that made them will not have mercy on them: and He that formed them will show them no favour. Isa. xxvii. 11. If men speak not according to the law and to the testimony of God, it is because *they have no light in them;* such were Hymeneus and Philetus, and all who turn unto fables, or who hold the traditions of *men, after the rudiments of the world,* and not after Christ. Isa. viii. 20; 2 Tim. ii. 16, 18; Matt. xvi. 6; Col. ii. 8. It is written, they have no light in them, that is, God hath not shined in their hearts the light of the knowledge of the glory of God in the the face of Jesus Christ. 2 Cor. iv. 6. They have not the fear of God in them; *for the fear of God is wisdom,* and to depart from evil is *understanding;* and by the people of *no understanding* is meant such as are wise in their own eyes, and prudent in their own esteem. Job xxviii. 28; Matt. xi. 27.

"And the leper in whom the plague is, his clothes shall be rent and his head bare, and he shall put a *covering upon his upper lip, and shall cry, Unclean, unclean.*" Ver. 45. So every sinner WHEN *convinced* of the leprosy of sin in his nature, will confess to God, as the prophet did, "Woe is me! for I am undone; because I am *a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts.*" Isa. vi. 5.

"All the days wherein the plague shall be in him he shall be defiled: *he is unclean;* he shall dwell *alone; without the camp shall his habitation be.*" Ver. 46. This law concerning lepers shows, that whilst men are living in sin, they are not to be admitted into the communion of saints: that all who are not washed and made white

in the blood of Christ, shall not inherit the kingdom of God. 1 Cor. vi. 9, 10; v. 7, 11.

The *sinner* having been described in his sinful state as a leper, his life and conversation is set forth under the metaphor of leprous garments. From ver. 47—59, the law is set forth relating to the leprosy in a garment of linen, woollen, or of skin. (1) The garments infected with a fretting leprosy were to be burnt in the fire; (2) and if the plague did not spread in the garment, it was to be washed; and if, after it was washed, the plague had not changed its colour, it was to be burnt in the fire; (3) but if, after it was washed, the plague had departed from it, then it was washed a second time, and was pronounced clean. The leprosy in the body was an emblem of the sinful nature of man; but the leprous garments denote, that the life and conversation of sinners is spotted by the flesh. See Jude 23. So true is that scripture, "We are altogether as an unclean thing, and all our righteousness as filthy rags."

(1) The *fretting* leprosy in the garments set forth the sinful walk and conversation of WICKED men who die in sin; their garments being burnt with fire, denote the *wrath* their sins deserve. (2) The garments washed where the plague did not change its colour, may denote the walk and conversation of men who are *reformed* or moral in their lives, but have not the love of God in their hearts; and their garments being burnt with fire denote, that as their good works did not proceed from love to God, they justly deserve Divine wrath. 1 Cor. xiii. 1—3. (3) And the garment, when washed, and from it the plague had departed, and was then washed a second time and pronounced clean; it denotes a regenerated man's walk and conversation as becoming the gospel of Christ, which nevertheless needs washing from impurity, for there is iniquity even in his holy

things. Exod. xxviii. 38. And the second washing denotes, that the *robes* or garments of the saints must be washed and made *white in the blood* of the Lamb. Rev. vii. 14. For who can understand his errors? well might David pray, "Lord, cleanse thou me from secret faults!"

Original sin is signified by the leprosy in the body, and *actual sins* are signified by the *boils* and *sores;* for original sin is like the leprosy overspreading the whole person. The leper, before he was brought to the priest, was shut out of the camp, as typical of an unregenerate sinner, who hath no communion with the people of God. The leprosy was not a disease to be cured by medicine; the leper was not to be sent to a physician; but he was to be brought to the priest to be made clean. Indeed, it was thought daring presumption on the prerogative of God, to attempt to heal it. And is not this the case in respect to our guilt? For who can forgive sins but God? Mark ii. 7. The apostles and prophets *never* presumed to forgive sins. And the man who assumes, or presumes he has the right to forgive sins committed against God, is guilty of presumption; and he is not far from committing the great transgression. Psm. xix. 13; Matt. xii. 31, 32.

The ignorant state which all mankind are in, until convinced of the *exceeding sinfulness* of sin, was set forth by the leper being ignorant of his disease until he had been seen by the priest, and pronounced unclean.

As the leper was an emblem of a polluted sinner, so the priest was a type of Christ, to whom leprous sinners must be brought for cleansing: they cannot come of themselves to him, that is, they cannot believe in him, except it be given unto them, for faith is the gift of God; but they must be drawn by the powerful grace of

God, by which souls are made willing to come to Christ, and enabled to believe in Him, and to cast themselves at His feet, saying, as the leper who came to Christ, "*Lord, if Thou wilt*, Thou canst make *me clean*." The *same grace* which drew the leper to Christ was immediately shewn by Christ in receiving him; for Jesus, *moved with compassion*, put forth His hand and touched him, and said unto him, I WILL; *be thou clean*; and *immediately the leprosy departed from him, and he was cleansed.* Mark i. 41, 42.

The typical representation of the cleansing of a sinner was set forth in the purification of the leper. For the Lord spake unto Moses,

"This shall be the law of the leper in the day of his cleansing: *he shall be brought* unto the priest; and the priest *shall go forth out of the camp*; and the priest shall look, and behold if the plague of leprosy be healed in the leper." Lev. xiv. 1—3.

The leper was *not* brought into the camp, for all communication between the congregation and an unclean person is forbidden. But the priest was enjoined to go forth out of the camp to see the leper. The priest was *not* liable to the infection by visiting the leper; and thereby our Lord Jesus Christ was set forth, who is *holy, harmless, undefiled*, &c., who visited us in our sinful state, because His mercy endureth for ever. And He still visits sinners in the day He calls them from darkness into His marvellous light.

"Then shall the priest command to take for him that is to be cleansed, two birds alive and clean, and cedar wood, and scarlet, and hyssop. And the priest shall command that one of the birds be killed *in an earthen vessel, over running* (or *living*) *water*. As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the

hyssop, and shall *dip* them* and the living bird in the blood of the bird that was killed over the living water; *and he shall sprinkle upon him that is to be cleansed from the leprosy, seven times, and shall pronounce him clean,* and shall let the living bird loose into the open field. And he that is to be cleansed *shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean:* and after that, he shall come into the camp, and shall tarry abroad out of his tent seven days. But it shall be on the seventh day, that he shall shave all his hair off his head, and his beard, and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean. Ver. 4—9.

The reader will observe the lepers were to shave all their flesh, and wash all their clothes, and make themselves clean. The birds may be considered as typical of our Lord Jesus Christ, and may denote His *willingness* to help His people, and His tenderness towards them in distress! The birds being *clean,* may denote His holiness and purity, and His fitness to be a sacrifice, and His suitableness as food for His people. The number *two* is supposed to signify His *two* natures, Divine and human, in both which He lives, and is pure and holy; but they rather signify His *two* estates of humiliation and exaltation; His death by the *slain* bird, and His resurrection by the living bird. The *cedar wood* may be an emblem of the incorruptibility of Christ, and of the durable efficacy of His sacrifice;

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* Dr. *Gale,* an antipœdobaptist, in his reflections on Mr. *Wall's* history, saith, "I readily allow, that the word *baptize* does *not necessarily imply a total* IMMERSION." And he illustrates it from the hyssop being *dipt* in the blood, which was not dipt all over!

the *scarlet* a type of His bloody sufferings, and the *hyssop* denotes the purgative or cleansing virtue of His blood; and the running or living water mixed with the blood, may denote the sanctifying grace and power of the Holy Ghost. *The dipping of the living bird in the blood of the slain bird,* sets forth Christ, who through the Eternal Spirit offered Himself without spot to God, or the virtue of Christ's blood as a *sacrifice* in union with His Divine nature, He being the living God. The *sprinkling of the leper, seven times to be cleansed from his leprosy,* is typical of Christ's blood of sprinkling, and of the perfect and effectual application thereof by the Spirit; for the leper was sprinkled with the blood and the *living* water together, and not separately, and Christ, through the Holy Spirit, purges the conscience of a sinner from dead works, and the Holy Spirit purifies the heart by faith in Christ to serve the living God. The leper pronounced clean, denotes the enjoyment of the forgiveness of sins through Christ's blood, by the word of truth and power of God. *The letting the living bird loose into the open field,* was a figure of the resurrection and ascension of Christ as the Head and representative of His people, and of their freedom from all condemnation through Him, and also of His being received up into glory (Rom. viii. 1; 1 Tim. iii. 16). It may be also an emblem of the preaching of the everlasting Gospel of Christ, as it were in the open firmament, in the view of all men, as that phrase, *flying in the midst of Heaven,* imports, in Rev. xiv. 6. *The washing* of the leper's clothes, and then shaving off all his hair, and washing himself in water, is similar, and after the manner of the cleansing of the Levites. Numb. viii. 7. See observations thereon, pp. 57, 58. But the leper was to repeat the shaving of himself, and the washing of his clothes and of his flesh on the seventh day after he was first brought to the priest, and then he was clean. The

repetition of this shaving and washing, may denote the insufficiency of those ceremonial washings to cleanse from sin. The first washing and shaving may denote the washing of regeneration, and the repetition thereof may signify the renewings of the Holy Ghost shed upon us abundantly through Christ Jesus (Titus iii. 5) ; for the disciples of Jesus *were clean* (John xv. 3), *being washed* they needed not *save* to wash their feet. John xiii. 10.

" On the eighth day he shall take *two* he-lambs without blemish, and one *ewe*-lamb of the first year without blemish, and three tenth-deals of fine flour for a meat offering, mingled with oil, and one log of oil ; *and the priest that maketh him clean shall present the man* that is to be made clean, and those things, before the Lord, at the door of the tabernacle of the congregation." Ver. 10, 11. The *three lambs*, one was for a burnt-offering, another for a trespass-offering, and the third for a sin-offering, were typical of Christ, *the Lamb of God:* and the *meat-offerings* were also typical of Christ, *the bread of God* (John vi. 33) ; and the *oil*, an emblem of the oil of gladness, the Holy Spirit given to Christ *without measure*. John iii. 34 ; Psm. xlv. 7.

The leper, with his offerings, was *not* introduced *into* the tabernacle, for he needed expiation : and until that was done he could not be admitted ; but he was *set at the door of the tabernacle*. The leper was not suffered to present his own offerings ; for it was the priest's office to do this. So all our holy things, as well as our persons, can only be presented by Jesus, and accepted in and through Him.

" And the priest shall take one he-lamb, and offer him for a trespass-offering, and the log of oil, and wave them for a wave-offering before the Lord. And he shall slay the lamb in the place where he shall kill the sin-

offering and the burnt-offering in the holy place: for as the sin-offering is the priest's, so is the trespass-offering; it is most holy. And the priest shall take some of the blood of the trespass-offering, and the *priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.* And the priest shall take some of the log of oil, and pour it into the palm of his own left hand: and the priest shall *dip* his right finger in the oil that is in his left hand, and shall *sprinkle* of the oil with his finger *seven* times before the Lord. And of the rest of the oil that is in his hand *shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot,* UPON *the blood of the trespass-offering.* And the remnant of the oil that is in the priest's hand *he shall pour upon the head of him that is to be cleansed:* and *the priest shall make an atonement before the Lord.* And the priest shall offer the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness, and afterward he shall kill the burnt-offering; and the priest shall offer the burnt-offering, and the meat-offering upon the altar: and *the priest shall make an atonement for him, and he shall be clean.*" Ver. 11—20.

The mingling of the blood and of the oil figuratively set forth, that both the sacrificial blood of Jesus, and the unction or *baptism with* the Holy Ghost, are essential in their united operations to the knowledge and enjoyment of salvation by an awakened sinner. The lamb slain for a trespass-offering, set forth Christ the Lamb of God as wounded for the *transgressions of our life;* the lamb for a sin-offering set forth Christ as made a sin-offering for *the sins of our hearts;* and the lamb for a burnt-offering set forth Christ as bruised *for the iniquity of our nature,* conceived as we all are in sin, and shapen

in *iniquity*. Isa. liii. 5, 10, 5 ; Psm. li. 5. Thus, the perfection of Christ's offering and sacrifice for his people was set forth in figure, as well as the blessedness of receiving the atonement : for thus saith the Lord, " I will be merciful, or propitious, to their *unrighteousness or transgressions*, and their *sins*, and their *iniquities* will I remember no more." Heb. viii. 12.

The application of the blood of the trespass-offering upon the leper's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot, was the like ceremony as was done at the consecration of the priests (Exod. xxix. 20 ; Lev. viii. 24), for our Lord makes all His redeemed priests unto God and the Father ; and with the ear of faith they hear the joyful sound ; with the hand of faith they receive the atonement ; and with the feet of faith they walk : and for that purpose also, the oil was applied after the like manner as the blood to the leper, three times, denoting he was sanctified to hear the word of God, to understand and mix faith with it ; to receive the truth *in the love of it*, and to walk according to and as becometh the glorious gospel of the blessed God.

The blood of the trespass-offering was applied to the leper, before the application of the oil, to show that the washing of regeneration, and the renewings of the Holy Ghost, is shed upon us through Jesus Christ, who gave Himself for us, to redeem us from all iniquity and purify unto Himself a *peculiar* people, zealous of good works : and all, for whom the atonement was made by the blood of Christ, are sanctified by the Spirit of Christ. Titus iii. 5, 6 ; ii. 14 ; 1 Cor. vi. 11. The pouring of the remnant of the oil in the priest's hand upon the head of the leper, may denote the Lord the Spirit of judgment filling His sanctified ones with the knowledge of His will, in all wisdom and spiritual understanding, that they might walk worthy of the

Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. Col. i. 9, 10. The leper being presented clean before the Lord, may denote the gracious act of the only wise God, our Saviour, who is able to keep us from falling, and *to present us faultless before the presence of his glory, with* exceeding joy. Jude 24, 25.

As the leper, convinced of his leprous state, is an emblem of a sinner convinced of the exceeding sinfulness of his sin, the baptism of the leper becomes an important and interesting subject for meditation, for it is typical of the ONE *true* Christian baptism, with which every sinner chosen unto salvation must be baptized. There are three important, amongst other, things in the baptism of the leper, which ought to be particularly regarded, namely, that the leper was baptised by the sprinkling of the blood of the bird killed in an earthen vessel over *living* water, so that the blood and the living water were sprinkled together upon the leper. Secondly, that the leper was sprinkled *seven* times. And, thirdly, that the leper was thus baptized by the priest.

It is the privilege of all the children of God to be taught of God; and to compare scripture with scripture in humble dependence upon the Holy Spirit's testimony, and to *learn* the mind of the Spirit by the words which the Holy Spirit useth! The reader is therefore reminded, in pp. 47—49, it hath been undeniably proved, that the word *sprinkling* is used synonymously in Holy Scripture with the word *baptism;* and further, that this scriptural testimony is disregarded by the antipœdobaptists; for although Dr. *Gale,* an antipœdobaptist, in his reflection on Mr. Wall's history, readily allows the word *baptize* does not necessarily imply a total immersion, yet he insists that it signifies *dipping:* and he illustrates it by the hyssop being dipt in the blood, which was *not dipt all over.* Dr. *Stennett* and others also affirm,

that the word *baptize properly* and *only* signifies *dipping*. But they did *not* learn the meaning of the word *baptize* from the Holy Spirit's interpretation thereof: for surely the *sevenfold sprinkling* of the leper with the *blood* and *living water* set forth the *one perfect baptism*, the *effectual* and *essential baptism*, without which no man *ever was baptized*, or baptized into the *one* body, of which Christ is the head, or made meet for the inheritance of the saints in light. 1 Corin. xii. 13. Humble christians receive *not* testimony from man's wisdom; the Bible is their dictionary; it is God's word; the word of Him who teacheth to profit; and therefore we ought to reject all the interpretations of men, that either directly or indirectly contradict or make void the meaning of any biblical word in scripture, or that makes the scripture contradict itself; therefore, the biblical meaning of a word is the rule of the Christian's faith and practice. This important fact is premised, that the reader may see the folly and impropriety of the antipœdobaptists' interpretation and limitation of the word *baptize*, namely, that it properly and only signifies *dipping;* in other words, they would have us believe, that the *hyssop dipt* in the blood and living water was *baptized;* but the leper sprinkled SEVEN times with the blood and living water, was not baptized at all! But, reader, we are come to the blood of *sprinkling*, if we have been baptized with that baptism, which Christ said unto the sons of Zebedee, "*Ye shall be baptized with.*" For our Lord meant the baptism of His sufferings, which He was to be baptized with, and was straitened until it was accomplished. Mark x. 39; Luke xii. 30.

Secondly, the leper was baptized by sprinkling *seven* times. Besides the common signification of the word *seven*, it is also used in scripture as a number of *perfection*, or denoting perfection, for when God's work of creation was *perfect*, He rested the *seventh* day. Now

the baptism of the leper with the blood and living water, which was sprinkled *seven* times upon him, set forth *two* things, the *perfect baptismal sufferings* of Christ *with the baptism of the Spirit*, and which baptism never was or will be administered in vain by the Great High Priest of our profession!

Our Lord said to His disciples, "*I have a baptism to be baptized with*," &c. (Luke xii. 50), by which our Lord meant, as He had been already baptized with the Spirit, the baptism of His sufferings, a baptism in blood for the sins of His people, a *perfect* baptism: for it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation *perfect through sufferings*. Heb. ii. 10. Therefore the baptism our Lord meant, was set forth in figure by the bird being killed in an earthen vessel over *living water*, which *living water* was an emblem of the Spirit; and the bird being slain over the *living water* did also set forth, how Christ through the Eternal Spirit would offer Himself without spot to God! Heb. ix. 14. This is the *baptism* of blood with living water, which our Lord said to the sons of Zebedee, "*Ye shall be baptized with*." Mark x. 39. It was a baptism they had *not* been baptized with; it was not a *figurative* baptism in or with natural water; for the leper was baptised *with blood* and living *water together!* It will be observed, that after the leper had been sprinkled seven times with the blood and living water, *the living bird was let loose into the open field:* which may denote, that all the redeemed were represented by Christ in His death and resurrection. This blessed truth is plainly set forth in the epistle to the Colossians, where we correctly read, according to the Greek text, "*Suntaphentes*, Buried *together* with Him in baptism, *en ō*, IN WHOM also, *sunergertheete*, you are risen *together*, through faith of the *energeias*, energy of

God." Col. ii. 12. For believers are *effectually* baptized with the Spirit and with the blood of Christ!

Thirdly, Christ was to baptize all his people, for the leper was baptized *by the priest that offered the sacrifice!* As the blood of the bird set forth the blood of Christ, and the living water set forth the Holy Spirit, the baptism of the leper was with the blood and the water *together*, so the people of God are elected unto the *sanctification of the Spirit and the sprinkling of the blood of Jesus Christ* (1 Pet. 1, 2), and being so elected they are baptized by Christ, as it is written, how much more shall *the blood of Christ, through the Eternal Spirit, purge your consciences from dead works*, the leprosy of sin, *to serve the living God*. And this is the *one* essential Christian baptism, with which all the elect are baptized, as it is written, "ye are *washed*, ye are *sanctified*, and ye are *justified*, in the *name of the Lord Jesus*, and *by the Spirit of our God*, 1 Cor. vi. 11; for Christ *washes* them from all their sins *in* His OWN *blood*, Rev. i. 5; Christ *sanctifies* them by His OWN *blood*, Heb. xiii. 12; and they are *justified* by His *blood*, and *by the* Spirit of the living God. Rom. v. 9.

But the sons of Zebedee were not *only* to be baptized with the baptism that Christ was to be baptized with, but Christ said unto them, "Ye shall drink *indeed* of the *cup* that *I drink of*." There is an emphasis in the word *indeed*, which will not allow of any interpretation to be given to the word "*cup*," but what is given of it in the Holy Scriptures. As the sons of Zebedee were *to be* EFFECTUALLY baptized into Christ's sufferings and death, NOT *by water baptism*, for they were NEVER AFTERWARDS *baptized in or with water*; so they were to drink indeed of the *cup* that Christ drank of, namely, the *cup* of the New Testament in His blood. A *cup of blessing*, 1 Cor. x. 16; for ALL spiritual blessings wherewith God the Father hath blessed His people are in Christ, yea,

all the blessings of the *new covenant* flow through the glorious and gracious mediation of our Lord Jesus Christ. And it is written of Him, "The king shall joy in thy strength, O Lord, and *in thy salvation how* GREATLY *shall* He REJOICE." Ps. xxi. 1. And of this, His *cup* of rejoicing they drank; for they were to take of the *cup* of salvation, and their *cup was to run over* with joy, for His joy was to remain in them and *their joy was to be full!* Ps. cxvi. 13; xxiii. 5; John xv. 11. To this end, when Jesus instituted the ordinance of the Lord's Supper, He took the *cup* of blessing, and gave thanks, and gave it to His disciples, saying, *Drink ye all of it*, this is the CUP *of the New Testament in my blood, which is shed for you, for the remission of sins.* Luke xxii. 20. And the disciples did all drink of *His cup*, who, for the *joy* that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

By the *sprinkling* of blood with the *living water together*, the preaching of the everlasting gospel was set forth to the Old Testament saints; for the ministration of the Holy Spirit is the testimony of Jesus, for He enlightened the eyes of their understanding to see Christ by faith, set forth as an High Priest of good things to come! Believers under the law, and before the law was delivered at Mount Sinai, as well as believers under the gospel, in every ministration and in every service, looked by faith to the Lamb slain from the foundation of the world. Their services and all the vessels of the sanctuary, yea, the book of the law, and all the people, were *sprinkled with blood, called the blood of the covenant*, Exod. xxiv. 6—8; Heb. ix. 19, 22. David's farewell testimony declared his faith in an eternal covenant, ordered in all things and sure, which was all his salvation and all his desire, 2 Sam. xxiii. 5. And our privilege now, is to come to Jesus the mediator of the new covenant, and to the *blood of*

sprinkling, yea, *blood that speaketh*, and which speaketh better things than that of Abel's, or of Abel's sacrifice; for that was only a shadow of Christ the substance that was to come, Heb. xii. 24. If it be asked, why is Christ's blood called "*the blood of sprinkling?*" the Scripture replies, it is the substance of the typical sprinklings of blood under the Old Testament. And the elect, according to the foreknowledge of God, are brought to the knowledge of their election through sanctification of the Spirit, and *the sprinkling of the blood of Jesus Christ*, whereby they know that God hath not appointed them to wrath, but to obtain salvation by our Lord Jesus Christ, who died for them, that whether they wake or sleep, they should live together with Him! The preaching of the everlasting gospel is the ministration of the *Spirit:* and as all the servants of God preach the word of truth *by the* POWER OF GOD, so the people of God are brought into the knowledge of their election by the gospel coming to them *not* in word only, but *also in power*, and *in the Holy Ghost*, and *in much assurance*, 1 Pet. i. 3; 1 Thess. v. 9, 10; i. 5.

Blessed be God the Father of mercies, and God of all consolation, that remembered us in our low estate, and sent His Son the propitiation for our sins, and to cleanse us from our leprosy. And blessed be the Lord Jesus Christ that He gave Himself for our sins, to deliver us from this present evil world; and that He sanctifies and cleanseth us with the washing of water by *the word*, that he might present us unto Himself a *glorious* church, without spot, or wrinkle, or any such thing, but that we should be holy and without blemish. And blessed be the Holy and Eternal Spirit, by whose gracious application of the Saviour's blood and righteousness the hearts of poor leprous sinners are purified by faith from all sin. Hallelujah! Amen. OBADIAH.

MEDITATIONS
ON THE
DOCTRINE OF BAPTISMS.

MEDITATION VI.

THE BAPTISM OF THE UNCLEAN.

THE divers baptisms, Heb. ix. 10, of the Lord's appointment until the time of reformation, have a *doctrine in them,* and, therefore, we read of the *doctrine of baptisms:* the *washing* of Aaron and his sons taught the washing of regeneration; but all the other *baptisms* were by *sprinkling,* and teach us the cleansing virtue of the Redeemer's blood. We, who are called Protestants, reject all the interpretations of men which *contradict* the interpretation which God hath *expressly* given of the meaning of the word *baptism.* For God spake unto the fathers by the prophets, and He hath positively declared that Christ's vesture was *baptized* in blood by being *sprinkled* with blood, when He trod the wine press alone. Rev. xix. 13—15; Isa. lxiii. 3. And if any one in time past hath *presumptuously* said or declared that the word *baptize, properly* and *only* signifies *dipping,* it is a duty he owes to the Church of God to confess his sin and blasphemy in contradicting God's testimony. For what is said upon another occasion will equally apply here: "*Let God be true; but every man a liar!*" Rom. iii. 4.

In the 12th and 15th chapters of Leviticus, we have a solemn testimony of the evil consequences of our sinful state, that every thing connected with it is unclean. The desires of nature are corrupt, and the multiplying of our species is in sin. Psm. li. 5. If we spiritualize the contents of the chapters before mentioned, we may consider them as emblematical of the heart of man,

which is *deceitful above all things*, and *desperately* wicked. Jerem. xvii. 9. The running issues from the old man which is corrupt, are innumerable, "for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matt. xv. 19; Isa. i. 4—6. Who can understand his errors? In many things we offend all: every sin is sinful. Psm. xix. 12; James iii. 2. But what a precious relief to a man, sensible of the exceeding sinfulness of his sin, is the knowledge of that fountain which the Lord hath opened for sin and for separation from uncleanness. And the Lord who opened that fountain hath promised to *baptize* His people, by pouring upon them the Spirit of grace and supplication, and they shall look upon Him whom they pierced, and mourn with godly sorrow for their sin and sinfulness: and that He would *baptize* them by *sprinkling* clean water upon them, and cleanse them from all their filthiness, and from all their idols. Zech. xiii. 1; xii. 10; Ezek. xxxvi. 25—27. And blessed is that man in whom those promises have been fulfiled, and who lives by faith in the experimental knowledge of that great truth, "*the* blood of Jesus Christ, the Son of God, *cleanseth from* ALL *sin*." 1 John i. 7.

The cleansing from sin, or the sanctification of the unclean, was set forth in the Old Testament Church by *baptism;* by *sprinkling* the unclean with the ashes of the red heifer, mixed with living water, as recorded in the 19th chapter of the Book of Numbers. Which ceremonial purification, typical of the true spiritual cleansing from sin, called dead works, is set forth in the Epistle to the Hebrews in the following words: "for if the blood of bulls and of goats, *and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh*, how much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot

to God, purge your consciences from dead works to serve the living God?" Heb. ix. 13, 14.

Numb. xix. 1, 2. "The Lord spake unto Moses and unto Aaron, saying, This is the ordinance of the law which the LORD hath commanded, saying, speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke!" This was a type of our Lord Jesus Christ, who sanctified the people with His own blood, when He suffered without the gate. Heb. xiii. 12. It being an heifer may denote, that when our Lord became incarnate, Himself took our infirmities; and the red colour of the heifer may refer to Him as the second Adam; for the name Adam signifies *red earth*. Hence to the manhood of Jesus this redness is peculiarly applicable, for the children being partakers of flesh and blood, He Himself likewise took part of the same! The church sings, "*my beloved is white and ruddy;* white in allusion to His spotless purity, and *ruddy* in allusion to His blood and sufferings. Or the *red* colour of the heifer may refer to the sins of His people, which were laid upon Him, which are described as crimson and as scarlet. The heifer being without spot, wherein there was no blemish, may denote the perfection of Christ in His person, obedience, and sufferings, and the holiness of His manhood! The heifer was never to have been yoked, which may denote, that it was by His own voluntary will He was made under the law; for He delighted to do the will and commandments of God the Father; *Love* was in all His obedience and sufferings! Without *love* His sacrifice would not have been accepted. 1 Cor. xiii. 3. "*Therefore,* said Jesus, *doth my Father love me, because I lay down my life that I might take it again. No man,* or no one, *taketh it from me,* BUT I LAY IT DOWN OF MYSELF. *I have power to lay it down, and*

I have power to take it again. This commandment have I received of my Father." John x. 17, 18. Jesus was also free from the servitude of sin, &c., and He most freely and willingly engaged Himself in the business of our redemption and salvation.

"And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face." Ver. 3. Eleazar was to bring her forth, and not Aaron, because the ceremony to be performed in this service rendered the minister himself unclean for a season; and, therefore, it was not given to Aaron, that he might not be defiled, that he be not hindered from ministering in his high priestly office on behalf of the people. And though the heifer was not slain by Eleazar, yet it was slain before him without the camp; which denotes the putting of Christ to death, which was done in the presence and with the approbation of the priests and elders of the people. The ceremony of slaying the sacrifice without the camp, was not confined to the sacrifice of the heifer, for the same ceremony was also required in the sin-offering. Lev. iv. 12. This is expounded at large in the epistle to the Hebrews, for it is written, "*We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth, therefore, unto Him, without the camp, bearing His reproach!*" Heb. xiii. 10—14. As Christ suffered without the gate, and bore the reproach and false accusation of being a malefactor, a blasphemer, &c., we must, therefore, be content to suffer with Him under the same unjust charges and reproaches; for the apostles were accounted the filth of the earth, and the off-scouring of all things. 1 Cor. iv. 13.

"And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before, or *towards*, the tabernacle of the congregation, seven times." Ver. 4. The priest is spoken of as standing *without the camp* where the heifer was slain, and he was to sprinkle the blood towards the camp, and so towards the tabernacle. The divine authority which appointed the sacrifices did also direct the sprinkling of the blood, and where the blood was to be sprinkled. And the sprinkling *seven* times denotes the perfect efficacy of the blood of Christ, 1 John i. 7; for *seven* is a number of perfection, and, therefore, *seven* is often used in those shadowy dispensations!

"And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn." Ver. 5. We may here see the shadowy representation of the dolorous sufferings of Christ, when, in the day of atonement, the wrath of God took vengeance of our sins, and the holy sufferer's *heart was like wax melted in the midst of His bowels; when His strength was dried up like a potsherd, and in His agony He cried out, "My God, My God, why hast thou forsaken me!"* *Dr. Gill* observes, it denoted the extent of Christ's sufferings; and the shame and reproach that attended them was signified by *dung*.

"And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer." Ver. 6. The *cedar* is noted for its excellency, and the scriptures do sometimes use it in a metaphorical way, and apply it unto Christ, as in Song v. 15, where it is said of Christ, "His countenance is as Lebanon, *excellent as the cedars*." The cedar wood being incorruptible and durable, may be an emblem of the incorruptibility of Christ, and of the durable and perpetual efficacy of the sufferings and death of Christ,

who, by the offering of His body once for all, sanctified all His people according to the will of God the Father. Heb. x. 10; xiii. 12. *The hyssop* being purgative and of a good smell, may denote the purging nature of Christ's sacrifice, who by Himself purged our sins; and also denote the sweet odour of His sacrifice. Heb. i. 3; Eph. v. 2. And the *scarlet* may denote the *sins* of His people which are compared to *scarlet*, from which His people are cleansed by His blood. 1 John i. 7. The cedar, the hyssop, and the scarlet cast into the midst of the burning of the heifer may denote our sins were laid upon Christ, and that when He made his soul an offering for sin, He did by His *one* sacrifice put away our sins for ever, and, by His *one* offering, *perfected for* ever them that are sanctified. Isa. liii. 6, 10; Heb. x. 12, 14.

"Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. And he that burneth her shall wash his clothes, and bathe his flesh in water, and shall be unclean until the even." Ver. 7, 8. This was typical of Christ, made sin for his people; and may signify that though the crucifixion of Christ was a very great sin, and done by wicked hands, yet was pardonable through the very blood that was shed by them. Acts ii. 23, 36, 38, 41.

"And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp, in a clean place," ver. 9; which may set forth *Joseph of Arimathea, a just man,* and a disciple, who *took the body of Jesus, and laid it in* a new tomb or sepulchre hewn in stone, wherein never man before was laid. Matt. xxvii. 60; Luke xxiii. 53. And it may also set forth the preciousness of the death of Christ! Concerning the ashes of the heifer, it is written, "*it shall be kept for the congregation of the children of Israel for a water of separa-*

tion; it is a purification for sin, or from sin itself," ver. 9; which evidently denoted the everlasting sanctifying and cleansing virtue of the blood of Christ, as well as the all-sufficient satisfaction of Christ's one offering and sacrifice.

"And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever." Ver. 10. Which denotes there is iniquity even in our most holy things, even when obeying the Divine commands. The Psalmist was conscious of this, when he said, "Who can understand his errors? cleanse thou me from secret faults." Exod. xxviii. 38; Psm. xix. 12.

"He that toucheth the dead body of any man shall be unclean seven days. He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean."* Ver. 11, 12. The original reads "the dead (*nephesh Adam*)† *soul man,*" which signifying a *natural* man dead in sin, who neither receives nor can know, naturally, the things of the Spirit of God, 1 Cor. ii. 14; for all men in an unrege-

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* The learned Julius Bate observes, "the raising up of Jesus on the *third* day, and remission of sins through faith in Him, is here set forth, and that all so purified shall be clean on the seventh or *last* day," *i. e.*, the Sabbath or rest which remaineth to the children of God. Heb. iv. 9.

† It is worthy of remark, that in the Old Testament, and also in the New Testament, the natural descendants of Adam are called *soul men,* in Hebrew, *nephesh* Adam, in Greek, *psuchēs* Anthrōpou, Numb. xix. 11, 13; and *psuchikos* Anthrōpos, in 1 Cor. ii. 14; for they are the offspring of the *first* Adam, *psuchēn zosan,* a *living soul,* 1 Cor. xv. 45: but in consequence of the *fall,* they are in their natural unregenerate state called *dead soul* men; and their wisdom *psuchikē,* soul or *natural;* they are said to be *psuchikoi,* soul or natural, not having the *pneuma, spirit;* and, therefore, it is written, the *natural* or *soul* man receiveth *not* the things of the

nerate state are dead in sin; their conversation is corrupt, and any communion with them will defile the conscience. Whosoever is cleansed from his sins, is interested in the death and resurrection of Christ, he shall enter into rest by faith here, and join hereafter the spirits of just men made perfect. But whosoever is not cleansed from his sins by the blood of Christ shed for the remission of sins, and is not justified from all things by Christ who rose from the dead the third day, will never be cleansed hereafter, or enjoy that *sabbatism* which remains for the people of God. Heb. iv. 9.

We have here set forth the experience of all the regenerated children of God, who in the common avocations of life, and in their dealings with the people of the world, get defiled; *although washed, they need to wash their feet.* John xiii. 10. And every one defiled, who shall not purify himself, defiles the tabernacle of the Lord; and the soul not purified was to be cut off from Israel, his uncleanness being upon him. See 1 Cor. v. 4—7.

"Whosoever toucheth the dead *body of any man that is dead,* and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not *sprinkled* upon him, he shall be unclean; his uncleanness is yet upon him." Ver. 13. The original reads, the dead *nephesh Adam dead,* signifying a natural man dead in sin, *who hath departed this life* in an *unregenerate state;* death is the wages of sin, and his dead body is of a defiling na-

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Spirit of God; for they are foolishness unto him: *neither* can he know them, because they are pneumatikōs, *spiritually* discerned. James iii. 15; Jude 19; 1 Cor. ii. 14. Therefore, the distinction between the *first* man, Adam, a living soul, and the *last* Adam, *pneuma zōopoioun,* a *quickening* spirit, is *infinite:* and great indeed is the difference between their respective *seeds,* for the respective *bodies* of the children of God are sown, *soma psuchikon,* a *soul* body, but raised, *soma pneumatikon,* a *spiritual body,* 1 Cor. xv. 44, 45; for every *seed* will have its own body!

ture. Now, such is the state of fallen man, that a man is defiled if he toucheth even the dead body of a man *who dies in sin:* and if he purifies *not* himself according to this Divine ordinance, and presumptuously joins with the assembly of the Lord's people to worship, he defiles the temple of the Lord; and for so doing he is to be excommunicated, "*because the water of separation was not sprinkled upon him, he shall be unclean:*" as all are who are not sprinkled with the blood of Christ, that is, baptized with the baptism of Christ's sufferings. Mark x. 39; Luke xii. 50; and such a presumptuous sinner's iniquity is marked before God. Jerem. ii. 22.

"This is the law when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days. And every open vessel, which hath no covering bound upon it, *is unclean.*" Ver. 14, 15. The meaning is, that all persons who come into a tent or house where a dead body is, are equally *unclean* as those that were in it when the person died; and all vessels *not* covered, were defiled, from the *air* of the house being defiled by the dead body, getting into the uncovered vessels. But what is every uncovered vessel? Surely a sinner exposed to the wrath of God; and this ceremonial uncleanness, from being in the same house with a dead body, shews our miserable state, out of Christ, from the sinfulness of our corrupt nature.

"And whosoever toucheth one slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days." Ver. 16. All this ceremonial uncleanness hath respect to the defiling nature of sin, which is the cause of death and the corruption of the grave. And as all so defiled were to be purified, or they would be cut off for defiling the tabernacle of the Lord, we may perceive, if Jesus had not interposed on our behalf, and by his obedience, sacrifice,

and death, had not sanctified us by His own blood and by His Spirit, we should have been unclean for ever.

"And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: and a clean person shall take hyssop, and *dip it in the water*, and SPRINKLE it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: and the clean person shall SPRINKLE upon the unclean on the *third* day, and on the seventh day: and on the *seventh* day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even." Ver. 17—19. In this typical ceremonial law may be seen the precious provision made for the removal of the sin and uncleanness of our fallen nature. As the ashes of the heifer pointed to the atonement of Christ, so the running or living water represented the gracious office of the Holy Ghost. The ashes and the water were mixed together; for when Christ *baptizes* his people with the Holy Ghost, he baptizes them at the same time with the *baptism* of His bloody sufferings, and this is the baptism He told the sons of Zebedee they should be baptized with. Mark x. 39. The ashes, some have thought, were laid up in various cities and places in the country, as well as at Jerusalem, that they might be had upon every occasion, and as soon as the law required for the purification of a defiled person. As regards the sprinkling of the ashes and living water, see the note on verse 12; for all persons baptized with the *blood of sprinkling*, are at the same time baptized with the living water (Heb. xii. 24; Ezek. xxxvi. 25); and after this baptism they are clean; for *they are washed*, yea, *they are sanctified*, yea, *they are justified in the name of the Lord Jesus, and by the Spirit*

of our God (1 Cor. vi. 11); for the ashes of the heifer were *not* sprinkled separately from the living water, *but* were sprinkled mixed with the living water.

"But the man that shall be unclean, and shall not purify himself, *that soul shall be cut off from among the congregation,* because he hath defiled the sanctuary of the Lord: the water of separation hath not been sprinkled upon him, he is unclean. And it shall be a *perpetual statute upon them,* that *he that sprinkleth the water of separation shall wash his clothes;* and *he that toucheth the water of separation shall be unclean until even.* And whatsoever the unclean person toucheth shall be unclean until even." Ver. 20—22. See notes on verses 13 and 10.

As the ashes of the heifer pointed to the atonement and righteousness of Christ, so the running or living water represented the gracious office of the Holy Ghost, in His revelation of the person and offices of our Lord Jesus Christ; for the sprinkling of the ashes mixed with living water set forth the essential work and offices of both, for if ashes were not mixed with the running water, they were *not* used! And it should be observed, that although the unclean were commanded to purify themselves, they did not make themselves clean, for no one but a clean person was appointed to sprinkle the ashes of the heifer mixed with the living water.*

This legal ceremony of cleansing the unclean set forth metaphorically the preaching of the everlasting gospel. For as the ashes were sprinkled mixed with the living water, so the ministers of the everlasting gospel preach

* It would seem the ceremonial law was by some persons so little understood, that in Mr. *Walker's* Doctrine of Baptisms we are informed in the *first* century after the apostles, a person sick on his journey *was baptized by sprinkling of sand;* and that, though the pastor at Alexandria expressed his disapprobation of the element, he sanctioned the mode.

and baptize, that is to say, they preach the gospel with the Holy Ghost sent down from Heaven. As the Spirit of prophecy is the testimony of Jesus, so the Spirit of preaching or the ministration of the Spirit is the testimony of Jesus. The clean person who sprinkled the ashes mixed with the living water, denotes a minister of the everlasting gospel, whose conscience is purged from all dead works by the blood of Christ, through the eternal Spirit, to serve the living God.* The ministers of God's appointment are *not* sufficient of themselves to think anything as of themselves; but *their sufficiency is of God, who makes them able ministers of the New Testament; not* of the letter, *but of the Spirit;* for the letter killeth, but the Spirit giveth life. The word of God is *not* a dead letter, or it would *not* kill; and the scriptures are called the *lively* oracles of God. Acts vii. 38. The preaching of the glorious gospel of Christ, the blessed God, 1 Tim. i. 11; 2 Cor. iv. 4; Rom. ix. 5, is the *ministration of the Spirit:* 2 Cor. iii. 5—8; and the ministers of Christ's sending, having the same *Spirit of* faith as the apostles, 2 Cor. iv. 13, approve themselves as the ministers of God, amongst other evidences, *by the word of truth,* AND BY THE POWER OF GOD, not by

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* He that preacheth must have the same faith and purity which he preacheth to others; and his own clothes, his outward walk and conversation,-and ministerial services must be washed from impurity. Ministers who turn many to righteousness, shine in this world as *stars;* the angels of the churches are called *stars,* Dan. xii. 3; Rev. i. 20, because Christ is their light, and their light shines before men: but as all the children of God, both ministers and people, are called unto the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 14, they shall all shine, when time shall be no more, *as the brightness of the firmament, and as the* SUN in the kingdom of their God and Father for ever and ever. Dan. xii. 3; Matt. xiii. 43. John saw the church of God in the likeness of a woman *clothed with the sun,* Rev. xii. 1; for all the saints will be like Christ when they see Him as He is. 1 John iii. 2; Matt. xvii. 2; Rev. i. 16; x. 1.

the word only, but by the word and the power of God. 2 Cor. vi. 4—7. The church of the Thessalonians knew their election of God by the gospel, which came *not* unto them in word *only, but also in power,* and *in the Holy Ghost, and in much assurance,* 1 Thess. i. 1, 4, 5; *because God had from the beginning* chosen them unto salvation, *through sanctification of the Spirit,* and *belief of the truth, whereunto God called them by the gospel of Christ,* 2 Thess. ii. 13, 14; for as the apostles' ministry was the ministry of the Spirit, they knew nothing amongst men but *Jesus Christ and Him crucified; and the faith* of believers *stood* not in the wisdom of men, but *in the power of God,* 1 Cor. ii. 2—4: for the ministry of the Spirit is the testimony of Jesus, as the ashes of the heifer and the living water were sprinkled together.

Our gracious Lord, after His resurrection, said unto His apostles, "As My Father hath sent me, *even so* send I you. And when He had said this, He breathed on them, and saith unto them, *Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them: whosesoever ye retain, they are* retained.* John xx. 21—23. But they were not to minister until they were endued with power from on High, Luke xxiv. 49; for they were to go in the strength of the Lord God, Adonai Jehovah, Psm. lxxi. 16, and the Lord promised to be manifestly with them, "*And, lo!* said Jesus, *I am with you alway,*

* The commission given to the Apostles in the remission and retaining of sins, was only ministerial and declarative by the preaching of the glorious gospel of Christ, the same as the power given to Jeremiah, which was ministerial and declarative, *to root out, and to pull down, and to destroy,* that is, to foretel God's judgments that such kingdoms and nations should be destroyed, as a building is. And also to *build and to plant,* that is, to foretel the preservation, restoration, and establishment of the Jews, who would be carried into captivity. Jerem. i. 10.

unto the end of the world. Amen!" Matt. xxviii. 20. The Apostles, therefore, went forth in the Lord's strength, the Lord working with them, Mark xvi. 20, sprinkling the ashes with the living water; for they ceased not to *teach* and *preach* Jesus Christ, teaching and baptizing, for they ministered the Spirit, Acts v. 42; 2 Cor. iii. 3—8; Gal. iii. 5; and they preached repentance and remission of sins in the name of Jesus, *with the Holy Ghost sent down from Heaven.* Luke xxiv. 47; 1 Pet. i. 12. And they taught and baptized, *not in water*, but in the name of the Holy Trinity, for *the Lord the Spirit worked with them*, Mark xvi. 20, to give the knowledge of salvation unto His people by the remission of sins. Luke i. 77. In proof thereof, it is recorded, they preached peace by Jesus Christ, testifying, He is Lord of all; that God (the Father) anointed His son Jesus of Nazareth with the Holy Ghost and with power, &c., and that Christ commanded them to preach unto the people, and to testify that it is He which was ordained of God the judge of quick and dead: that to Him gave all the prophets witness, that *through His name, whosoever believeth in Him shall receive remission of sins. And while Peter yet spake these words, the Holy Ghost fell on all them which heard the word;* Acts x. 36—44. And Peter further testifies, "the Gentiles by my mouth heard the word of the gospel, and believed. For God, which knoweth the hearts, bore them witness, *giving them the Holy Ghost*, even as unto us; and *put no difference between us and them, purifying their hearts by faith.*" Acts xv. 7—9. For they were made clean by the blood of Christ, who through the eternal Spirit offered Himself without spot to God. Heb. ix. 13, 14. And it was the Holy Ghost who purged their consciences from dead works, and purified their hearts by faith in the name, and blood, and righteousness of Jesus; for

God only can forgive sins: neither did the Apostles ever assume any such power to themselves, or pretend to exercise it; they knew, if they had, it would be usurping the prerogative of God; they would have been guilty of a presumptuous sin, which might end in the commission of the great transgression. Psm. xix. 13. But, as the servants of Christ, they did preach, as all faithful ministers of Christ do now, the glorious gospel of the blessed God, with the Holy Ghost sent down from heaven. And this was their faithful saying, that Christ Jesus came into the world *to save sinners*, even *the chief*. 1 Tim. i. 11—15. For the ministry of the Spirit is exceedingly more glorious than the ministration of death, in that it declares the glad tidings of redemption, and the full remission of sins through the blood of Christ, according to the riches of God's grace, and all that believe are by Christ justified from all things, from which they could not be justified by the law of Moses. 2 Cor. iii. 7—11; Eph. i. 7; Acts xiii. 38, 39. As the faithful servants of Christ they laboured *in the Lord*, not in their own strength,—and to the Lord they gave all the glory. And as their labour in the Lord *was never in vain*, and as the Lord made them *more than* conquerors, so they gave all the glory of the victory to Him, to whom ALL the glory is due, saying, "Now thanks be unto God, which ALWAYS causeth us TO TRIUMPH," a perpetual triumph, *in Christ, and maketh manifest the* SAVOUR *of His knowledge by us in every place*. For we are a sweet savour of Christ in them that are saved, and in them that perish: to the one, *who die in their sins*, we are the savour of death unto death; and to the other, *whose hearts the Holy Ghost purifies by faith, whose sins are remitted*, the savour of life unto life. 1 Cor. xv. 57, 58; 2 Cor. ii. 14—16. How truly glorious is the gospel of the

blessed God, that Christ Jesus came into the world to save sinners, even the chief; for, speaking after the manner of men, the Lord Himself so delights in the preaching of the *everlasting* gospel, the glorious gospel of Christ, that His servants are a sweet savour unto God, whilst they are preaching the sweet smelling savour of Christ's offering and sacrifice for his people. 1 Tim. i. 11, 15; 2 Cor. iv. 4; Eph. v. 2; Gal. i. 4.

Blessed are the pure in heart, for they shall see God! Matt. v. 8. They are privileged to *see* God in Christ by faith *now*, yea, to live as Moses did, as seeing Him who is invisible. Heb. xi. 27. Their earthen vessels are filled with the treasure of the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. iv. 6, 7; whom having not seen they love; in whom, though *now* they see Him not, yet, believing, they rejoice with a joy unspeakable and full of glory: receiving the end of their faith, the salvation of their souls. Dr. *Gill* saith, "In the other world they shall see God in Christ with the eyes of their understanding; and after the resurrection they shall see with the eyes of their bodies, God incarnate: which sight of Christ, and God in Christ, is unspeakably glorious, desirable, delightful, and satisfying; it will be free from all darkness and error, and from all interruption; it will be an appropriating and transforming one, and will last for ever." In accordance with this testimony, the 17th Psalm, which is the first Psalm entitled a Prayer of David, or a prayer of or concerning the Beloved, the Psalmist closeth his prayer by saying, "As for me, *I shall behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.*" And the apostle John, after expressing his astonishment at the manner of God the Father's love, exclaimed, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know

that, *when He shall appear, we shall be like Him; for we shall see Him as He is!* 1 John iii. 2. And then, *we shall know even as also we are known.* 1 Cor. xiii. 12.

Surely every one renewed in the Spirit of his mind must be deeply affected with this distinguishing mark of God's rich mercy, both in the greatness of God's love as it is in itself, as in the manner of it as shown to him, a child of wrath by nature, deserving of God's wrath and indignation, as those who die in their sins. Even now, every one born of God, though burdened in his earthly house, is a son of God by adoption; and he hath a building of God, an house not made with hands, eternal in the heavens.

Christian reader, let us meditate on the gracious condescension of our God, who did in type and figure, thus manifest the purging of our consciences from dead works with the blood of Christ by the Eternal Spirit. Every sacrifice in the Old Testament of God's appointment set forth the infinite love of God the Father in giving His Son; and the infinite love of God the Son in sanctifying Himself for our sakes, that we might be sanctified through the truth; and the infinite love of God the Spirit, thereby signifying that the way into the holiest of all was not made manifest whilst the first tabernacle was standing. "Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, which stood only in meats and drinks, and divers baptisms, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by His own blood, he entered in once into the holy

place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. ix. 9—15. And thanks be to God that His regenerated people are now "washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God." Lead us, gracious God, to see in the consecrated ashes, the incorruptible and everlasting efficacy of the righteousness and blood of God our Saviour; and in the living water, the preciousness of the sanctifying grace of the Holy Ghost, that we may drink of that river which flows from under the throne of God and the Lamb, to make glad the city of our God. May it be our portion thus to be cleansed daily from all filthiness of flesh and spirit, and may the Lord make us perfect in every good work to do His will, working in us that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

OBADIAH.

MEDITATIONS
ON THE
DOCTRINE OF BAPTISMS.

MEDITATION VII.

THE BAPTISM OF THE PRIEST'S HANDS AND FEET.

THE gospel mystery of all the Levitical baptisms or washings amount to this, that the blood of Jesus Christ the Son of God, cleanseth from all sin. To this truth John bare witness, when he came baptizing with water, that Christ might be made manifest to Israel, for he testified, saying, "Behold the Lamb of God, which taketh, or beareth, away the sin of the world." John i. 29. Christ is the antitypical spiritual laver, which is opened, for sin and uncleanness to the house of David and to the inhabitants of Jerusalem. Zechariah xiii. 1.

Dr. *Gill* states, Christ is called "a fountain, not so much for the quantity of blood shed, as for its full virtue and efficacy to cleanse from sin;" and a fountain opened, because of its continued virtue to cleanse from sin; it is not sealed, but opened, as was the laver, "and always stands open, setting forth the free access every convinced sinner hath to Christ for pardon and peace, for there was no hinderance or obstruction in coming to the laver: they that have no money may come to the waters; even the chief of sinners may come; it is open to all the family of Christ, the Son of David, and to all that belong to the heavenly Jerusalem, even the whole church of the first born, whose names are written in heaven:" a fountain open for sin, and for uncleanness; for sin has defiled all the natural descendants of Adam, and nothing can remove

the guilt and pollution of sin but the blood of Christ sprinkled on the conscience.

Mr. *Ralph Robinson* saith, "Christ is a fountain set open. His blood is the only scripture bath; the word of God mentions this and no other. See the following places, 1 John i. 7; Rev. i. 5; and Heb. i. 3. The Holy Ghost tells us, that Christ did by himself purge our sins. No creature contributing so much as one herb towards the cleansing medicine. Christ is the only propitiation for sin. 1 John ii. 1, 2. The gospel mystery of all the Levitical washings did amount to this, that the blood of Christ did meritoriously purge away sin. It is called a fountain in five respects, (1) to shew the fulness of his merit; (2) to shew the lastingness of his grace; (3) to shew the purity of his blood; (4) to shew the freshness and lively efficacy of it; (5) to shew the freeness of it." And he is called a fountain opened to shew, "whosoever cometh unto him, he will in no wise cast out; and *Calvin* saith it shews the clearness of the gospel revelation above the law." And also the free access which every humbled sinner has to Christ for all he needs! This blessed truth was set forth from the *open place* God appointed the laver should stand.

Under the Levitical dispensation the LAVER was not only a type of Christ as the fountain open for sin and uncleanness, but to the virtue of His blood did all the baptisms and washings in the laver refer. Exod. xxx. 17, &c. "The Lord spake unto Moses, saying, Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. *For Aaron and his sons shall wash* their hands and their feet thereat. When they go into the tabernacle of the congregation, they shall wash with water, *that they die not*; or when they come near to the altar

to minister, to burn offering made by fire unto the Lord. So they shall wash their hands and their feet* that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations." The laver was anointed and sanctified for its use. Lev. viii. 11. The Holy Spirit doth not say, they shall wash their whole bodies therein, but only their hands and their feet thereat. It is probable the high priest did wash his whole person therein on the day of atonement, previous to the commencement of the services! Lev. xvi. 4.

All the Lord's people are made priests unto God and the Father (Rev. i. 5); and as their hands are the instruments of doing, and their feet of walking, so their daily work, and conversation, must be washed in the laver of Christ's blood. Rev. vii. 14. The laver stood near the door of the Tabernacle, and the priests washed their hands and feet thereat before they entered, though they might be clean, for they might have washed their hands and feet at home; nevertheless, when they went to the Tabernacle, before they performed any service, they were so to wash "*that they die not:*" a solemn testimony that God will be sanctified in them that come nigh unto Him (Lev. x. 3), and in the death of Aaron's sons we see that death is the wages of sin, and sin is the sting of death.

This typical washing was to be observed until the Messiah should come, fulfil all righteousness, sanctify His people with His own blood, put away their sins for ever by His one sacrifice, and by His one offering perfect for ever them that are sanctified. Blessed be His adorable name for ever; this He hath done! Heb. x. 5—14. Believers are, therefore, exhorted to

* The baptism of the hands and feet in water was repeated twice in the daily services.

"draw nigh to God with a true heart, in full assurance of faith, having their hearts *sprinkled* from an evil conscience, *and their bodies washed with pure water* (Heb. x. 22): as having our hearts sprinkled from an evil conscience was typically set forth in the ceremonious sprinklings of the blood of the sacrifices under the law, so *having our bodies washed with pure water*, as it stands in connexion with those sprinklings, alludes to the divers legal baptisms, among which were the priests washing their flesh in water, &c., before they went into the presence of the Lord. Dr. *Gill* considers it means "the grace of the Spirit, which is often compared to water in scripture. The body as well as the soul needs washing and renewing; internal grace influences outward actions which adorn religion, and without which our bodies cannot be presented holy to God." But, it surely means, our hearts are to be purified by faith in the blood of Jesus, as well as our bodies, our outward deportment must be washed from all sin in the fountain opened for sin and for uncleanness.

The laver was made of brass. In Ezekiel's vision, he beheld a man (*Ish*, which denotes a person of dignity and valour) whose appearance was like *brass*. Ezek. xl. 3. And when Christ appeared to John in Patmos, his feet were seen like unto fine *brass*, as if they burned in a furnace. Rev. i. 15. As brass is an emblem of strength, it may set forth Christ's ability to wash us from our sins in his own blood (Rev. 1. 5), and to present us faultless before the presence of his glory with exceeding joy. Jude 24.

The basis of the laver, or the foot of brass, may set forth the immutability of Christ; for the foot of the laver is mentioned expressly, as often as the laver is mentioned, in the book of Exodus xxx. 18; xxxi. 9; xxxv. 16; xxxix. 39; xl. 11.

The foot or base of brass, it is thought, was so contrived as to receive the water, let into it out of the laver; for Aaron and his sons were to wash their hands and feet at this laver, every time they went in to minister. For this purpose clean water was put into the laver fresh every day.

As both the laver and his foot were anointed and sanctified by the Lord's command (Exod. xl. 11; Lev. viii. 11), there cannot be a doubt but the laver and his foot set forth, Christ the Lord's anointed, and the perpetual cleansing virtue of Christ's blood.

The laver stood between the tabernacle of the congregation and the altar of burnt-offering, which was by the door of the tabernacle (Exod. xl. 29—30), evidently setting forth that the washing of regeneration, and the renewings of the Holy Ghost are shed upon us abundantly *through Christ Jesus* (Titus iii. 5), for it is written, "I will pour upon the house of David, and the inhabitants of Jerusalem, the Spirit of grace and supplications, and they shall look upon me whom they have pierced, and mourn," &c. Zech. xii. 10.

As the laver stood between the tabernacle of the congregation, and the altar which was by the door of the tabernacle, the same set forth the need and free access every believer hath to our Lord Jesus Christ, for the renewings of the Holy Ghost; as John the Baptist said to Jesus, "I have need to be baptized of THEE." Matt. iii. 14. And to the same effect, the Apostle John testified, saying, "if we," the Apostles, "say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and *to cleanse us from all unrighteousness.*" 1 John i. 7—9.

Had not our Lord a regard to the typical washing of the hands and feet in the laver, when, before the feast of

the Passover, when He knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end?—It is written, supper being ended, &c., "he laid aside his garments, and took a towel, and girded Himself: after that, He poureth water into a bason, and began *to wash the disciples feet*, and to wipe them with the towel wherewith He was girded. Then cometh He to Simon Peter: and Peter said unto Him, Lord dost Thou wash my feet? Jesus answered and said unto him, *What I do thou knowest not now; but thou shalt know hereafter.* Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, *If I wash thee not, thou hast no part with* ME.* Then Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, he that is washed needeth not save to wash his feet, but is clean every whit." John xiii. 1—10. What our gracious Lord said to Peter, He saith to all His disciples. For this mystical washing did represent that spiritual washing of which every one partakes who is appointed unto salvation. This is the washing which the disciples were to know, but not until after our Lord's resurrection, when the Spirit was come; for the Spirit was to guide them into all truth; amongst other important truths, that *they had part with Christ, that they were in Him, and He in them.* The mystical washing of the priest's hands and feet set forth, that we must be washed by Christ from all our sin, in order to

* As the antitypical baptism of the saint's *feet* by Christ himself was accompanied with the blessing of an eternal interest in Christ, what benefit can the saints have now from the *literal* baptism of the whole person in water by a creature like themselves? The antipœdobaptists do *truly* call their water baptism a *literal* baptism, for the discord so frequent among themselves prove it is not the *spiritual* Christian's *baptism!*

our being partakers with him. For to have part with Christ is to be joint heirs with Him. He and all that belongs to Him is made ours. Now this washing or cleansing is by Christ's blood, both by the shedding and by the application of it.

By the shedding of Christ's blood above 1800 years ago, upon the cross, *all believers* were virtually and meritoriously washed. There was, when Jesus was baptized with that baptism, a general expiation made for all their sins (Luke xii. 50); for His one sacrifice offered to God was all sufficient for the sins of His people for ever. Christ then purged our sins (Heb. i. 3), and in and through his blood we have the forgiveness of sins, according to the riches of divine grace. Eph. i. 7.

The blood of Jesus Christ, considering its value, may well be typed by the Brazen Sea of such great dimensions as Solomon had made, and also as prophetically described as a deep sea into which he hath cast all our sins (Micah vii. 19); so that if the sins of His redeemed be sought for, they shall not be found. Jerem. l. 20. As with His own blood He made an atonement for our guilt, so also He cleanseth our persons from all unrighteousness, as it is written, "I will cleanse them from all their iniquity whereby they have sinned against me, and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me." Jerem. xxxiii. 8. As all things by the law are purged with blood, and without shedding of blood there is no remission (Heb. ix. 22), wherefore Jesus also, that he might sanctify the people with His own blood, suffered without the gate. Heb. xiii. 12.

Secondly. It is by the sprinkling of Christ's blood upon the conscience of believers, they come to the personal enjoyment of the forgiveness of their sins, and of being cleansed from all unrighteousness. There must

be a particular application of the merit of that blood by the Eternal Spirit, purging the consciences of the redeemed from sin and unbelief, yea, from all dead works, to serve the living God. The purging of the conscience is the work of God, and not the work of man, for the Holy Ghost purifies the heart by faith in the blood of Christ. Heb. ix. 14; Acts xv. 8, 9. Believers are therefore commanded to draw near to God, with a true heart, in full assurance of faith; for by the will of God they were sanctified by the offering of the body of Christ once for all; by His one sacrifice He hath put away their sins for ever; and by His one offering He hath *perfected for ever* all them that are sanctified; and they are to draw nigh, having their hearts sprinkled from an evil conscience, and their bodies washed with *pure* water. Dr. *Gill* states, "not baptismal water, which is often compared to water in scripture, but, by the grace of the Spirit; for the body as well as the soul needs washing;" external as well as internal sanctification of heart and hand, and lip and life. David also alludes to this in the 51st Psalm, called the Penitential Psalm, "Have mercy upon me, O God, or my God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgression. *Wash me throughly* from mine iniquity, and *cleanse* me from my sin. *Purge* me with hyssop, and I shall be clean; *wash me*, and I shall be whiter than snow." This baptism was promised under the Old Testament (Ezek. xxxvi. 25); "then will I *sprinkle* clean water upon you, and ye shall be *clean:* from all your filthiness, and from all your idols will I *cleanse* you." And this cleansing is God's work, for according to His mercy, He saves us by the washing of regeneration, and the renewing of the Holy Ghost, which He sheds on us abundantly, through Jesus Christ our Saviour. Titus iii. 4—6. Man in his unregenerate,

sinful state, neither *can* nor *will* ever purge or cleanse himself. Solomon's challenge is unanswerable: "Who can say, I have made my heart clean?" Prov. xx. 9. We are no more able to cleanse our hearts than we are able to believe to the saving of the soul through any natural power of our own. Christ is the *Author* and *Finisher* of faith. And they who have that faith which is of the (*energias*) operation or ENERGY of God (Col. ii. 12), will truly pray, "CREATE in me a clean heart, O God, or my God, and renew a right spirit within me." Psalm li. 10.

Christ washes us by His word instrumentally: for "He loved the church, and gave Himself for it; that He might *sanctify and cleanse it with the washing of water by the word:* that He might present it to Himself a *glorious* church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." "The words of the Lord are pure words" (Psm. xii. 6); so our Lord tells his disciples: "Now are ye clean through the word that I have spoken unto you;" not that the word alone, without the Spirit's energy, makes a sinner clean; but the Spirit bears witness with the word, of the cleansing virtue of Christ's blood to the heart prepared of the Lord, for the preparation of the heart, and the answer of the tongue is of the Lord. A sinner so prepared of the Lord has nothing in himself to glory in, but, on the contrary, what calls for shame and confusion of face; and being thus prepared of the Lord, he will glory in that the Christ of God is made unto him *wisdom,* and *righteousness,* and *sanctification,* and *redemption.* 1 Cor. i. 30; 2 Cor. vi. 7.

As the washing of the hands and feet was one of the divers baptisms under the legal dispensation, is not this gracious act of our Lord's *love* and humiliation towards his disciples worthy of great consideration?

For this is the ONLY *water* ordinance our Lord did minister, and it is the ONLY *water* ordinance our Lord commanded His disciples to observe! It is also remarkable, there is no record *in* the Acts of the Apostles, a period of *thirty* years, that the apostles ever did *once* observe this divine commandment! Then what great cause have all the children of God to bless the Lord for the *epistles of God the Spirit's* inditing, of which the apostles Paul, and James, and Peter, and Jude, and John were the penmen. Therein the Lord's supper is expressly commanded to be *often* administered, and the order of its administration expressly revealed: and therein is an acknowledgment on the part of an apostle, that the apostles had no authority to baptize with water, as they did, and as recorded in the Acts; but the washing of the saint's *feet* was to be observed, for no widow was to be maintained by the church, unless, amongst other things, *she had washed the saints' feet.* 1 Tim. v. 9, 10. Christian reader, where shall we find this, our Lord's commandment, observed, either literally or spiritually? In either case, we should not cast dirt upon their feet by tale bearing and evil speaking.

It is recorded, our Lord said to Peter, if I wash thee not, thou hast no part with me, and that the mystical nature of the washing he was to know thereafter. It was not a mere external washing that our Lord meant, for the putting away of the filth of the flesh, nor a mere outward reformation of life that will save the soul from hell. Judas might have had his feet washed, and yet his conscience continue defiled. This of itself would have had no more virtue in it than eating and drinking in the presence of Christ, which will *not* entitle any worker of iniquity to inherit the kingdom of God. Luke xiii. 26. It is, therefore, to be understood of the

internal purification of the heart from an evil conscience, which is always from an *eternal* interest in our Lord Jesus Christ. For the words, "thou hast *no part* with me, if I wash thee not," imply, that they who are washed by Christ, have part in him. To have part in Christ is used in the New Testament for an *interest* in Christ.* Peter tells Simon Magus, who had been baptized in or with water, and who would have bought the gift of the Holy Ghost with money, "Thou hast neither *part* nor lot in the matter." Acts viii. 21. So it is used at the close of the Book of Revelation, xxii. 19, that if any man should take away from the words of the book of that prophecy, "God would take away his part out of the Book of Life, and out of the holy city." And therefore to have part with Christ is to be so interested in Christ, that He, and all that belongs to Him, is ours; that we are interested in all He is, and in all His obedience, sufferings, death, and resurrection, and life, yea, even to the obtaining of the glory of our Lord Jesus Christ! To partake of Christ is more than to be lords of this world, or to have empires and kingdoms at our disposal. A title to Christ gives a right to all spiritual blessings in Him, and to all the promises in Him, and to God Himself as our inheritance, for believers are heirs of God and joint heirs with Christ.

To be in Christ is to be united to Him, as branches in a vine, by real spiritual conjunction, for they who are joined to the Lord are one Spirit. 1 Cor. vi. 17. For all they who are baptized with the one Spirit into the one body are all *members in particular*. 1 Cor. xii. 13, 27. If we are not thus united to Him, we can enjoy no interest in anything that is His. To substitute

* To have no part with another, signifies having no inheritance or communion with him, no interest in him, or benefit by him. Deut. xiv. 27; 2 Sam. xx. 1; 2 Cor. vi. 15.

water baptism in any mode in the place or stead of the baptism with the Spirit, would destroy all the blessings of the gospel. Without me, or separate from me, saith Christ, ye can do nothing. John xv. 5. The glorious mystery of Christ's incarnation lies in His taking of our nature into union and oneness with His Divine Person: and the mystery of our spiritual union to Christ, lies in our union with the Person of Christ by His Spirit; so that the Head and the members make but one body: for we are complete in Him who is the HEAD. Col. ii. 9—11. And He is not complete without us; as He fills all in all with His fulness, so the church is His fulness. Eph. i. 22, 23.

To have part with Christ includes an interest in all He is, and in all His offices, and in all he did!—*for us* He became incarnate (Heb. ii. 13, 14); *for us* he suffered (1 Pet. iii. 18); *for us* He died (2 Cor. v. 15); *for us* He rose again (Rom. iv. 25); *for us* He entered within the veil as the forerunner (Heb. vi. 19, 20); *for us* He appears in the presence of God (Heb. ix. 24); and also maketh intercession for us (Rom. viii. 34). He is gone to prepare mansions for us, and He will come again to receive us to Himself, that where He is we shall be also. John xiv. 3. As this is a most important subject for the peace and comfort of the children of God in their present earthly house, wherein they do groan being burthened with, and distressed on account of, the sin that dwells in them; the Holy Spirit hath wonderfully set forth for their comfort in the Holy Scriptures, that they of God are in Christ Jesus, who of God is made unto them wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord. 1 Cor. i. 30, 31. And *in* Christ we have redemption through His blood, and the forgiveness of sins, according to the

riches of God's grace. Eph. i. 7. Therefore, the children of God are exhorted to be kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven them. Eph. iv. 32.

To have a part with Christ implies to be joint heirs with Christ. For all believers in Christ are predestinated by God the Father unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace. Eph. i. 5. And, therefore, they are predestinated to be conformed to the image of His Son, that He might be the first born among many brethren (Rom. viii. 29): they have the Spirit of the Son sent forth *into* their hearts, crying, Abba, Father (Gal. iv. 6); for they are heirs of God, and joint heirs with Christ. Rom. viii. 17.

To have part with Christ implies communion with Him and with the Father, by the communion of the Holy Ghost. The first epistle penned by John is written for the express purpose that the children of God should enjoy fellowship with each other, and also fellowship with the Father, and with His Son Jesus Christ. 1 John i. 3. And they who walk in the light of the Holy Scriptures by faith divine, have fellowship one with another, and in the laver, or fountain opened; for the blood of Jesus Christ cleanseth them from all sin. 1 John i. 7. There were, in John the apostle's day, some souls mourning from in-dwelling sin, who were not experimentally acquainted of the use of the *laver*, standing, as it immediately did, *open*, and before the altar of burnt offering in the door of the tabernacle of the congregation; in other words, "they were not so strong in the grace that is in Christ Jesus, as to live in the blessed experience of the fulness of grace in Him, who never did cast out any humble and broken hearted sinner that came to Him for salvation. For them John

wrote, he calls them little children, saying, "These things write we unto you, that you may have fellowship with us, *and that your joy may be full;* for truly our fellowship is with the Father, and with His son Jesus Christ!" But how did John enjoy this fellowship? John does not say one word about the highly favoured privileges he had of seeing Christ in the Mount of Transfiguration, or of the divine testimony he heard from the excellent glory: but from sitting with the disciples at the Lord's supper, and leaning his head on Jesus' bosom; his heart was so full of Jesus' love to the little children, that John assures them, he is a man of like passions with them; for if he was to say he had no sin, he should deceive himself, and the truth would not be in him! But, the in-dwelling sin which made John to groan *within* himself, did not keep him from the enjoyment of his privilege, for he tells them, he *did daily* enjoy fellowship with the Father, and with His Son Jesus Christ; for he confessed his sin; and God the Father was faithful and just to *forgive him his sin,* and *to cleanse him from all unrighteousness, because the blood of Jesus* Christ *cleanseth* (present tense) from all sin. 1 John i. 7—9. Thus, John lived by the faith of the Son of God, who loved him and gave Himself for him. "The little ones of the family, said a just man, are as truly the children of the Highest, as those that are of full age and of larger growth: and, therefore, it was happy news to all the followers of Christ, when Mary Magdalen told them what she had heard at the sepulchre from the Lord's own mouth, namely: I ascend unto my Father, and your Father, and to my God, and your God;" for all the children have an equal interest in Christ.

The Holy Spirit testifies in the scriptures, there is even now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit:

that one great end of God's sending His own Son into the world was, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. viii. 1—4. A just man hath truly said, "They that are become one with Christ, can no more be condemned than He now can. Christ fulfilled all righteousness for us, and so the righteousness of the law is said to be fulfilled in us. It was necessary such a righteousness should be fulfilled; for a righteousness that was imperfect, how sincere soever, could not suffice: it was impossible that we should fulfil such a righteousness in our own persons, after the fall, when the law as to its justifying power is said to be weak through our flesh. God, therefore, appointed His own Son to do this in our stead; and when He had so done, God accepted it on our behalf (2 Cor. v. 21); and we are, therefore, looked upon in Christ, and for His sake, to be as just and righteous as if we had done all ourselves. We have the benefit of all that obedience which filled up and adorned the life of Christ." We have also part in His victory over all our spiritual enemies; sin and Satan, death and hell; and Christ, through that death which was due to us for our sins, destroyed him, the devil, that had the power of death, and Christ will deliver us from the bondage fear of death. When the Apostle had spoken of many afflictions and distresses which Christians are exposed to, he adds, "in all these things we are more than conquerors through Him that loved us." The same apostle exclaimed, under a feeling sense of his wretchedness from in-dwelling sin, "Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ;" and again, "Thanks be unto God, which always causeth us to triumph in Christ." And the very God of peace will bruise Satan under our feet shortly. Rom. viii. 37;

vii. 25; xvi. 20; 2 Cor. ii. 14. In short, as Christ was a partaker with us in our afflictions and sorrows, we shall be partners with Him in His joy and blessedness. We are to enter into His joy, the joy of our Lord; not another joy different from His, but the fulness of joy at His right hand. For thus saith the Amen, the faithful and true witness, the *beginning* and the *end* of the creation of God, for all things were created *by* Him, and *for* Him: "To him that overcometh will I grant to sit with ME in MY throne, even as I also overcame and am set down with MY Father upon His throne." Rev. iii. 21.

Christian reader, remember the words of our Lord Jesus Christ, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John xiii. 14, 15. Behold what manner of love, and of meekness, and of humiliation, our blessed Emmanuel hath manifested towards His people! We are commanded to wash one another's feet as He hath washed their feet, and to forgive one another as Christ hath forgiven them. To love one another as Christ hath loved them. And to do every kind act to one another, however humble, as Christ hath done to them. To wash the saints' feet literally is to remove the dust and filth from them! 1 Tim. v. 10. "But as Christ did never baptize His disciples with water, or give them any command *to baptize with water in any mode*, but to wash each other's feet, we may, without neglecting the literal performance thereof, be understood to wash the saints' feet spiritually, that is, to speak evil of no one, but to manifest that love for them which *covers a multitude of sins*. 1 Pet. iv. 8. To accuse them, to speak evil of them, is to throw dirt upon them, and is contrary to Christ's commandment; it is following the example of the devil.

Rev. xii. 10. Our God is so infinitely gracious, that He doth not call Lot an incestuous person, but He calls him righteous Lot. Nor doth He call Noah a drunkard, but He calls him righteous Noah! Nor doth He call David a murderer and an adulterer, but He calls him the man after His own heart! "Be ye therefore followers, *mimeetai*, rather *imitators*, of God, as dear children, and walk in love, as Christ also hath loved us. Eph. v. 1, 2. To behold things in the Heavens, in the upper and holy places, is wonderful condescension in Him that inhabiteth eternity! To behold things on earth, amidst the universal corruption and wickedness induced by the fall, is wonderful humility! But to behold Him washing the feet of poor sinful worms of the earth, is such an act of grace as exceeds all praise! O! thou glorious Lord, thou art love, and meekness, and humility in the abstract! In all things that are excellent, Thou hast the pre-eminence! Oh! Christian reader, eternity will not exhaust our songs of blessing and of praise, and of adoring Him that sits upon the throne, whose name is above every name that is named in this world, or in the world to come. Strengthen us, blessed Lord, to praise Thee, to love Thee, to live to Thee; that we may increase every day with all the increase of God, in praising the God of our salvation upon earth, for the greatness of His love, meekness, and humiliation, until we come to the everlasting enjoyment of the Lord, and the glorious vision of Him, to sing His praise, and give Him glory for ever. Amen!

OBADIAH.

MEDITATIONS
ON THE
DOCTRINE OF BAPTISMS.

MEDITATION VIII.

THE BAPTISM OF JOHN.

JOHN the Baptist, the son of Zecharias the priest, of the course of Abia (Luke i. 5), was a man *sent* from God, to testify of Christ, the Bridegroom of the church. John was a *man in God,* for in Him he lived, and moved, and had his being. Acts xvii. 28. And John was full of the Holy Ghost from his mother's womb! Luke i. 15, 44.

John lived under the legal dispensation! As the Priests and Levites were baptized in or with water, BEFORE they were sprinkled with blood or anointed with oil; so John came baptizing with water *unto* repentance. Matt. iii. 11. But he came to bear witness of Christ: and *that Christ should be manifest to Israel, was the therefore,* he came baptizing with water. John i. 6—8, 31. When the Priests and Levites demanded of John, who he was, and why he baptized, and made disciples, if he was not the Christ, nor Elias, nor the prophet they expected, of whom Moses wrote? (Deut. xviii. 15—19.) John testified, and said, "I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Isaiah!

John declared his baptism was with water; but that Christ's baptism was infinitely beyond that of water; for he that cometh after me (saith John) is mightier than I, whose shoes I am not worthy to bear; He shall baptise you with the Holy Ghost and fire.* John i.

* See Meditation I., page 12.

19—25; Matt. iii. 11. Therefore John's testimony is, that Christian baptism is not with water; for the name Christian signifies one whom Christ hath baptized with the Holy Ghost! It ought to be remembered, that *fire* is of a more purifying nature than water: and as fire consumes every thing not equally pure with itself; so the hearts of men are purified by the Holy Ghost whom Christ baptizeth. Acts xv. 8, 9.

John's ministration of baptism was from heaven: it was expressly appointed for the purpose, that Christ should be made manifest to Israel. John i. 31. John's testimony in this respect is very important; for John did not know Christ until the Holy Ghost descended and abode on Christ: John saith, "*I knew Him not;* but that He might be made manifest to Israel, THEREFORE *am I come baptizing with water.* And I saw the Spirit descending from heaven like a dove, and it abode upon Him. *And I knew him not:* but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, *the same is He which baptizeth with the Holy Ghost. And I saw, and bare record* that this is the SON OF GOD. Again, the next day after, John stood, and two of his disciples; and looking upon Jesus as He walked, he saith, Behold the Lamb of God." John i. 31—35. From John's testimony we learn, that John's baptism with water was for the *outward* manifestation of Christ to Israel: but Christ is now *inwardly* manifested to believers, and formed in their hearts the hope of glory.

The Jews were zealous of their legal ceremonies; they were *not* conscious the law made nothing perfect; they thought their sacrifices were sufficient for the taking away of sin, and their divers baptisms to be effectual purifications: therefore John's baptism was from heaven, that Christ might be *outwardly* manifest

to Israel as the *substance* of those legal ceremonies. John, as a faithful witness, testified that Christ is the antitypical Lamb which beareth away the sin of the world. John i. 29; Heb. x. 12. That all the *purifications for sin and uncleanness under the law* set forth typically, the virtue of Christ's blood, which cleanseth us from all sin; therefore John came baptizing with water.

The *laver* was a type of Christ the *fountain* opened to the house of David, and to the inhabitants of Jerusalem for sin and uncleanness: and that Christ might be so manifest to Israel, John baptized in a *fountain* near to Salim: Dr. *Gill* and Dr. *Guyse* say, *Enon* signifies a *fountain;* for there was no such place as Enon near to Salim. John iii. 23; Zech. xiii. 1.

It was foretold by the prophet Malachi, that John would be sent as Christ's messenger, to prepare the way of the Lord; and that Christ should be "like a *refiner's fire*—that He should *sit as a refiner and purifier of silver:* and should purify the sons of Levi, and purge them as gold and silver, that they might offer unto the Lord an offering in righteousness." Mal. iii. 1—3. Therefore John testified, saying, "I indeed baptize you with water *unto* repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: *He shall baptize you with the Holy Ghost and fire: whose fan is in His hand, and He will throughly purge His floor, and gather His wheat into His garner; but He will burn up the chaff with unquenchable fire.*" Matt. iii. 11, 12.

That Christ might be manifest to Israel, John did also "*preach the* BAPTISM (*not of water,* but) OF REPENTANCE FOR REMISSION OF SINS" (Mark i. 4), for water baptism could *not* remit sins! But John, by preaching the *baptism of repentance for the remission of sins,* testified that Christ should baptize his disciples with the baptism of repentance, and with the Holy

Ghost: for in one Scripture we read of Christ "being by the right hand of God *exalted*, and having received of the Father *the promise of the Holy Ghost*, shed forth or baptized (his disciples and their hearers) with the Spirit. Acts ii. 33. And in another Scripture we read, "Him hath God exalted with His right hand, a Prince and a Saviour, for *to give repentance to Israel, and forgiveness of sins*." Acts v. 31. John did therefore baptize with water, and preach the *baptism of repentance for the remission of sins;* that Christ might be manifest to Israel as the giver of repentance, and the remitter of sins!

John was baptizing near to Salim, when the question arose between his disciples and the Jews about baptizing or purifying: for the legal purifications were baptisms, of which there were *divers kinds!* Heb. ix. 10. Upon this occasion, John said to the Jews, "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the bridegroom: but the friend of the bridegroom which standeth and heareth Him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. *He must increase, but I must decrease.*" John had previously testified that Christ was the *Husband* of the Church, for he said, "This is He of whom I said, After me cometh *Aneer* which is preferred before me, for He was my (*protos*) *chief*. He that cometh from above IS ABOVE ALL: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven IS ABOVE ALL; for He whom God hath sent *speaketh the words of God:* for God giveth not the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into His hand." John i. 30; iii. 23—35. John's ministry was at this time nearly at an end. As Christ's messenger, he did faithfully bear witness to the eternal

dignity of Christ's person, saying, "All things are given into His hand," which they could not have been, if Christ had not been a divine person equal with the Father; for Jehovah giveth not His glory to another!

John did also bear witness to his Lord's exceedingly glorious ministry, saying, "He whom God hath sent *speaketh the words of God;* for God giveth not His Spirit *by measure unto Him.*" The prophets only spake as they were moved at sundry times by the Holy Ghost; but Christ *always* spake the words of God! As the purpose for which John came was nearly accomplished, he finally declared that Christ's baptism and ministry was so exceedingly glorious compared with his, that he said, "He must *increase*, but I must *decrease.*" John iii. 30. For the *legal* ministration of death was glorious, but the ministration of the Spirit is so exceedingly glorious, that the legal ministry had no glory in this respect, by reason of the glory that excelleth. 2 Cor. iii. 7—10. Nor had the divers baptisms in or with water any glory, compared with the baptism with the Spirit.

When it is said, the Pharisees had heard, that Jesus made and baptized more disciples than John, it is expressly declared, Jesus Himself *baptized* NOT. John iv. 2. Dr. *Gill* saith, "it was a *false* report that was made to the Pharisees, at least in part, as far as concerns the act of baptizing; lest it should be understood, as if Christ baptized in His own person." The Doctor further saith, "Christ *had another sort of baptism*, of a *more excellent nature to administer*, namely, THE BAPTISM OF THE SPIRIT." This is an important truth! For as Christ baptized *not with water*, it is very certain Christ was NOT *sent to baptize with water.* Christ was baptized with water by John, because it *became* Christ, saith Dr. *Gill* "to fulfil all righteousness, *ceremonial* as well as *moral.*" This is an important truth, for Christ is the end of the law for righteousness to every one

that believeth. Rom. x. 4. Christ was about thirty years of age when He was baptized by John, that being the age appointed under the law for the Levites to begin their ministry. Luke iii. 21—23; Num. iv. 3. And as Christ fulfilled the *ceremonial* law, therefore John's water baptism *must have been part of the ceremonial law, or Christ could not have fulfilled it.* The baptism which makes a man a Christian, is spiritual: *the unction* from the Holy One is the baptism with the Spirit, with which Christ baptizes all His disciples. Christ washed the feet of His disciples, but it is particularly recorded, that He never baptized any in or with water. He had submitted to the legal ceremony at the age appointed for entrance into the ministerial office, because it became Him as one of the Holy Three to fulfil all righteousness. See p.p. 38—40. Neither did our Lord, previous to His resurrection, give His disciples any command to baptize in or with water. The command He gave to His disciples is recorded, to wit, "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Matt. x. 5, 8.

Two or more of the apostles had been the disciples of John the Baptist. John i. 37—44. During the continuance of the legal dispensation, and for about thirty years after the ceremonial law was abolished, they observed their water baptisms or legal purifications. But they had no authority to promise men or women, they should receive the Holy Ghost if they would repent and be baptized in or with water! Yet Peter made this promise to the Jews who were pricked in their hearts on the day of Pentecost. But it is much more probable they had previously received the Holy

Ghost; for there is no record of their receiving the Holy Ghost after they were baptized in or with water. Acts ii. 38—41.

There is but *one* Lord to be believed in, and there is but *one* faith of God's elect to be received, and there is but *one* baptism which unites the members of the *one* body together. 1 Cor. xii. 13; (see p. 3.) And it is certain the *one* Lord is not the author of confusion or of schism, but of peace in all the churches of the saints. 1 Cor. xiv. 33. His baptism is not in or with water, for it never produces the schism which hath been made in the churches by the disputes about water baptism. Then as Christ is not the author of confusion or of schism, it becometh us to enquire who is the author thereof? For it is a remarkable fact, the apostles, as appears by the record of *their* acts, *never* did baptize in or with water in the name of the Father, and of the Son, and of the Holy Ghost. But when they did baptize in or with water, the record is, they baptized *only* in the name of Jesus, *which was John's baptism.* Acts ii. 38; viii. 16; x. 48; xix. 5.

For several years after our Lord's resurrection, the apostles did not know the ceremonial law was abolished, which may account for their manner of administering water baptism! It appears to have been eight years after our Lord's ascension, before the apostle Peter knew the ceremonial law was abolished. This fact appears upon record in the 10th chapter of the Acts of the Apostles. When Peter was at Joppa, in the house of one Simon, a tanner, "he went up upon the house top to pray about the sixth hour: and he became very hungry, and would have eaten: but whilst they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-

footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter, kill and eat. But Peter said, Not so, Lord, for I have not *eaten any thing that is common or unclean.*" "This shows (saith Dr. *Gill*) that Peter as yet closely adhered to the ceremonial law, *nor did he know it was abolished by Christ.*" But after Peter did know it was abolished, for fear of the Jews who were zealous of the law, *he compelled the Gentiles to live as did the Jews.* Even the apostles James and Paul, and the elders at Jerusalem, were guilty of the like dissimulation for fear of the Jews: and this dissimulation was nine years after the apostles and elders had sent chosen men with Barnabas and Paul unto the brethren which were of the Gentiles, with directions unto them *not* to observe the legal customs! "We should learn from such sinful weakness," saith an eminent divine, "that the greatest of men, even the apostles, were but men, and their frailties are recorded in the Acts to teach the church of God *to cease from men, and to look only to* THUS SAITH THE LORD." The apostles never considered themselves *in*fallible: so far from it, the apostles Barnabas and Paul, at Lystra, confessed they were men of like passions with ourselves: and therefore we find upon record some acts of the apostles for which they received no command from our Lord to observe, such as *circumcision, vows, &c.!* And we are therefore the more indebted to the Holy Spirit, that "all scripture the prophets, the apostles, and the evangelists wrote, were given by inspiration of God."

Dr. *Gill* hath proved from the Rabbinical writings, the Jews did *not* make proselytes by *baptizing* them. The Doctor, at the close of the Body of Divinity, saith, "Upon search it will be found that the rite of receiving proselytes by baptism among the Jews, is nowhere mentioned in any writings before the times of

John and Christ, nor in any after, nearer than the third and fourth centuries." The Doctor refers to the plain and express law in the Book of Exodus for the admission of proselytes to the Jews' religion (Exod. xii. 48, 49); and saith, there were proselytes in the times of Hezekiah, who came out of the land of Israel to eat the passover, *and who must have been circumcised according to the said law!* 2 Chron. xxx. 25. And he admits "*there were divers bathings, baptisms, or dippings*, incumbent on the Israelites, *and so upon such proselytes who were upon an equal footing with the Israelits, and equally under obligation to obey the ceremonial law.*" It is therefore worthy of remark, we have no positive testimony upon record in the Acts, that any but Jews or proselytes to Judaism were baptized in or with water: this may account for baptism being administered *only* in the name of Jesus, as the Baptist did. Acts xix. 3—5.

As they did *not* baptize in or with water to make proselytes, it does *not* appear the Gentile converts at Antioch and elsewhere were baptized in or with water, for *they had* NOT *been circumcised!* and as the men which came down from Judea taught the Gentiles, that except they were circumcised after the manner of Moses, they could not be saved, which circumcision, according to Dr. *Gill*, preceded the legal baptisms: and as these Gentiles had not been circumcised, we have therefore no account in the Acts, that they had been baptized in or with water. Now as Paul and Barnabas had no small dissension and disputation with these Judaising teachers, it was determined that Paul and Barnabas, and certain other of them should go up, as they did, to Jerusalem, unto the apostles and elders about this question. Acts xv. Antioch in Syria was the first noted church of Gentile Christians; and the synod at Jerusalem having met, "it pleased the apostles and

elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas, namely, Judas, surnamed Barsabas, and Silas, chief men among the brethren: and wrote letters by them after this manner: The apostles, and elders, and brethren, send greeting unto the brethren which are *of the Gentiles in Antioch, and Syria, and Cilicia.* Forasmuch as we have heard, *that certain which went out from us have troubled you with words,* subverting *your souls,* saying, *ye must be circumcised, and keep the law (to whom we gave no such* commandment): it seemed good unto us, *being assembled with one accord,* to send chosen men unto you with our beloved Barnabas and Paul; men that have hazarded their lives for the name of our Lord Jesus Christ. We have therefore sent Judas and Silas, who shall also tell you the same things by mouth. *For it seemeth good to the* HOLY GHOST, and to us, to lay upon you no greater burden than these *necessary* things: *That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication:* from which if ye keep yourselves, ye shall do well. Fare ye well." Acts xv. 22—29. The reader will notice, that circumcision, water baptism, or sacrifice, are NOT *among the* NECESSARY THINGS *to be observed:* four things are mentioned—abstaining from meats offered to idols, from blood, from things strangled, and from fornication.

When attempts are made to corrupt the peculiar doctrine of the gospel, it is high time to contend earnestly for the faith once delivered to the saints. The peace of God does not come from water baptism; for the Holy Spirit testifies, the divers baptisms under the law were carnal ordinances! But as men contend for the corporeal presence of Christ, who never enjoyed His spiritual presence, so men may contend for water baptism, who have never been baptized with the Spirit.

It is a faithful saying which Dr. *Gill* hath recorded in his comment on John xvi. 33.—"Spiritual peace does not arise from any duties, services, or performances of men; no, *not from an attendance on the gospel, or the ordinances of it;* not from the graces of the Spirit, *but from Christ; it is in Him, and in Him only!*" Therefore in all things we should attend to, and be obedient to our Lord's command—"Search the scriptures." Therefore, it is our duty to examine the Acts of the Apostles *with the law and testimony of God;* for they did not *always* speak and *act,* although they wrote as moved by the Holy Ghost: what they therefore spake or did, should be carefully examined with what saith the Lord. What then can we say for Peter, whom Paul found at Antioch offensively acting contrary to the principles *which it seemed good to the* Holy Ghost the Gentiles should observe; and contrary to the principles which Peter himself had avowed in the synod? For when some Judaizing zealots came to Antioch from Jerusalem, Peter, for fear of offending them, declined all familiar converse with the Gentiles, and compelled the Gentile believers to live as did the Judaizing zealots, by a religious observance of the abolished legal ceremonies. It appears that even *Barnabus* was so deceived by the dissembling of the Jews with Peter, that he also was carried away with *their* dissimulation. Gal. ii. 11—16.

And we find even Paul did not always live up to the liberty of the gospel; for although the ceremonial law was abolished, yet at one time he had so far complied with the law as to take upon him the vow of a Nazarite, and to signify the expiration of it by shaving his head at Canchrea (Acts xviii. 18), according to the custom of those who lived at a distance from the temple; and we find the apostles and elders at Jerusalem, years after they knew the ceremonial law was abolished,

advising Paul to join four men who had a vow upon them, and to offer the sacrifice of a Nazarite; *to purify himself with them according to the law; and to be at* CHARGES WITH THEM, *in buying sacrifices for this solemn occasion, and to join with them in the sacrifice!* And this Paul did, that the Jews who were zealous of the ceremonial law might be so deceived, as to believe that Paul walked orderly and kept the law and customs. Upon which Mr. *Matthew Henry* observes, "some persons think *this advice was prudent and good, and Paul's following it was justifiable.* But as such dissimulation may lead men to do evil under the pretence that good may come, more judicious persons have blamed this occasional conformity to the ceremonial law! Was it faithful in James and the elders at Jerusalem to connive as they did at this error in the *thousands of Jewish believers,* that they *must wheedle Paul to countenance them in it?* Had it not been better, when they had told Paul how zealous the believing Jews were for the law, if they had desired him, whom God had endued with such excellent gifts, to take pains with their people to convince them of their errors; and to shew them that they were made free from the law by their marriage to Christ, than to urge him to encourage them in it by his example?" That their advice was of fleshly wisdom is very evident; for Paul's compliance with their advice did not produce the effect they intended, *but the contrary:* "*sin always misses its mark!*" Acts xxi. 18—35.

From this time we have no account of any administration or observance of water baptism by the apostles! But the history of the church furnishes us with the *awful* account how early the mystery of iniquity did work. 2 Thess. ii. 7. Dr. *Gill* saith, "*There never was such a set of* IMPURE WRETCHES *under the Christian name, so unsound in principle and so bad in practice,*

AS WERE IN THE APOSTLES' DAYS, AND IN THE AGES SUCCEEDING, *called the* PUREST AGES OF CHRISTIANITY." For it appears by the writings of the men called the fathers, they gave the glory of God to the watery element: they gave the glory of the great work of *regeneration* to *water baptism?* And, in proof that water baptism was administered as a legal ceremony, some in the second or third century objected to the baptism of infants, saying, they had no sin to wash away. But it may be questioned, whether their awful heresies are more vile than *the belief in the* NECESSITY *of water baptism* AFTER *the baptism with the Holy Ghost.* Are there *two* baptisms under the gospel dispensation? Is the baptism with the Spirit imperfect and inefficient, without the addition of water baptism? The evil consequences of such awful principles prove *water baptism* is *not* christian baptism, for there is but *one* Lord, *one* faith, and *one* baptism. And for that faith we ought to contend earnestly, remembering John's testimony; the infinite distinction there is between his *water* ordinance, and the baptism with the Holy Ghost. "I indeed baptize you (said he to the Jews) with water; but He shall baptize you with the Holy Ghost and fire." "I have need (said he to Jesus) to be baptized of Thee." Though John was filled with the Holy Ghost, even from his mother's womb (Luke i. 15), yet he stood in need of Christ's baptism as much as the sons of Zebedee. Matt. xx. 23.

Blessed Lord Jesus, thou great baptizer with the Holy Ghost, do thou baptize continually the writer and the reader of this meditation with the dew and unction of thy Holy Spirit's grace, that the savour of the knowledge of Thy name, and of Thy great salvation, may so fill our hearts, that we may glorify Thee in our body and in our spirit, which are Thine, in life and in death.

OBADIAH.

MEDITATIONS
ON THE
DOCTRINE OF BAPTISMS.

MEDITATION IX.

THE BAPTISM WITH THE SPIRIT.

"If any man have not the Spirit of Christ, he is none of His" (Rom. viii. 9); therefore he is not a Christian that is not baptized with the Spirit.

Our Lord, after His resurrection and before His ascension, commanded His apostles *not* to depart from Jerusalem, but wait for the promise of the Father; for Jesus said, John truly baptized with water, *but ye shall be baptized with the Holy Ghost* not many days hence. Acts i. 4, 5. It should be observed, our Lord reminded them of John's faithful testimony, namely, that Christ's baptism was with the Spirit; and with which baptism they were to be baptized, for they stood in need of it *personally* as well as *ministerially!* Our Lord had, previous to his baptism of sufferings, informed them it was needful and expedient for them that He should go away, that the Spirit of truth might come and *lead* THEM *into* ALL *truth!* For their knowledge of Christ was very obscure; and their conception of His kingdom was of a carnal or worldly nature: nor did they know the mystical meaning of Christ's washing their feet. John xiii. 7. Our Lord could have led them into all truth; but it is evident He did not, for He said, "I have many things to say unto you, but ye cannot bear them *now*, howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself, but He shall glorify Me: for He shall receive of Mine, and shall shew them unto you.

All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shew them unto you." John xvi. 12—15. As the apostles were ignorant of the eternal dignity of Christ's person, and His oneness with the Father, they were to be baptized with the Spirit, *not* into the names, but into the *name* of the Father, and of the Son, and of the Holy Ghost, for they were to know the Son was in the Father, and the Father in the Son, and that Christ was in them, and that they were in Christ. John xvi. 12—14; xiv. 20. These great mysteries they were ignorant of until they were baptized by Christ with the Spirit; and by His unctious baptism they were to know all things, yea, all the truth they did *need* to know for their *own personal* and eternal welfare, as well as for the ministerial office.

It is worthy of remark, John the Baptist did not know Christ in the eternal dignity of his person, until the Holy Spirit descended and rested upon Christ; neither did the apostles know Christ was *one* with the Father, until they were baptized with the Holy Ghost! And it is to be lamented, that any person professing godliness should be so opposed to the baptism with the Spirit, as to declare John's baptism and Christ's baptism are the same; for all such oppose both John and Christ's testimony!

The conduct of the apostles when our Lord was betrayed, and the discourse of the two disciples with our Lord after his resurrection, in their way to Emmaus, prove the apostles were ignorant, until after our Lord's resurrection, of the dignity of Christ's person as *one with the Father;* and also, that He came to take away sin by the sacrifice of Himself. As they stood in need of this divine instruction for their own personal welfare, therefore they were to be taught and led by the Spirit into all truth, as well as to be endued with the gifts of

tongues and the power of working miracles. Therefore, all who profess the Bible to be the rule of their faith and practice, should stand fast *in one Spirit, with one* mind, against all who limit the baptism with the Spirit in the days of the apostles, to the gifts of tongues and the working of miracles. For we do well to follow our Lord's example, and to receive testimony from no man unless confirmed by the word of God. It was the true saying of an eminent minister of the gospel—"there is a greater disposition in man, since the fall, to believe a lie, than to receive the truth." And another godly man saith, "It is *natural to us all to mistake error for truth*, fancy for faith, the heat of animal passions for love. *Yea, and also to be very confident herein.*" If this were not true, we should never hear men professing godliness, talk of fulfilling righteousness, and of the joy they had in being baptized in or with water.

As Christ was anointed with the Spirit to preach the gospel, so were the apostles also anointed with the Spirit of Christ for the work of the ministry. Without Him they could do nothing; without Him they could not execute His commands.

In the evening of the day our Lord rose from the dead, He manifested Himself unto His disciples, and said unto them, "Peace be unto you: *as my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost.* Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." John xx. 19—23. As Christ was sent to preach the gospel with the Holy Ghost sent down from heaven (Isa. lxi. 1—3; Luke iv. 16—21), *even so He sent his disciples.* Acts ii. 1—21. And when Peter preached peace by Jesus Christ to Cornelius and his household, *the Holy Ghost fell on all them*

which heard the word. Acts x. 44. Therefore the gospel was preached, as Peter saith, with the Holy Ghost sent down from heaven. 1 Pet. i. 12. As Christ was *not* sent to baptize in or with water, even so He did not send His disciples to baptize in or with water. This truth is confirmed by the apostle Paul in the epistle to the Corinthians, 1 Cor. i. 17. Our Lord *never* said, Go and make disciples, and afterwards baptize them in or with water. For *baptizing* with the Spirit was to make disciples, for that baptism is effectual; but water baptism, the antipœdobaptists admit, *never* made a disciple. It was one of the sins of the Scribes and Pharisees, that they made the word of God of none effect through their tradition: and is it not a sad evidence of our fallen state, that godly men should follow the example of the Scribes and Pharisees, and render our Lord's words, *who always spake the words of God,* of none effect by their intepretation? For Jesus said unto His disciples, "Go ye into all the world, and preach the gospel to every creature. *He that believeth,* AND IS BAPTIZED, *shall be saved;* but he that believeth not, shall be damned." Mark xvi. 15, 16. *These are the words of God!* It is *not* disputed. The words, "*He that believeth,*" do signify *one* that hath the *faith of God's elect;* for it is that *one faith* which is inseparable from the *one baptism* (Eph. iv. 4, 5), wherewith all *are baptized* into the *one body.* 1 Cor. xii. 13. To say our Lord meant by the words, "*and is baptized,*" *water baptism,* which is *not essential* to salvation, is either *making our Lord's words of no effect,* or it is giving that honour to the watery element, which is only due to God the Holy Ghost; for our Lord spake of the baptism WHICH SAVES! 1 Pet. iii. 21. These words, "*and is baptized,*" being the words of God, are not to be made void by the interpretations of men; because he that *believeth in his heart is*

baptized with the Spirit; for no man can truly call Jesus Jehovah, but by the Holy Ghost. 1 Cor. xii. 3, 13. The baptism which saves is *not* in or with water! Dr. *Gill* saith, "*Water* baptism is *not* essential to save: the thief on the cross went to heaven *without it*, and Simon Magus went to hell *with it*." The reader should observe, our Lord's words, "and is baptized, *shall be saved*," are coupled with *believing*, because there is *one* faith and *one* baptism *essential to salvation*. Eph. iv. 5. Therefore he that believeth *not* hath never been baptized; and all such unbelievers shall be damned.

As "he that believeth and is baptized shall be saved," so true disciples are *only* made by the baptism with the Spirit. No water baptism, in any mode, can make a man a Christian or a true believer. Therefore our Lord's words, recorded in Mark xvi. 15, 16, lead us to the true interpretation of His words recorded in Matt. xxviii. 19. For the words "baptizing in (eis) or into the name of the Father, and of the Son, and of the Holy Ghost, are explained by an apostle, who was not a whit behind the very chiefest apostles. We do not find in his inspired epistles any attempt to make our Lord's words, "*and is baptized*," of no effect, by representing our Lord as speaking of *water* baptism; but we find him, in the epistle to the saints at Corinth, *giving God thanks* that he baptized in or with water *so few of them!* And two reasons are recorded for his thanksgiving, namely, (1) lest any should say that he baptized in his own name: (2) but as the slander of many would not have been his justification, if he had been commanded to baptize in or with water, he therefore declares the more important cause of his thanksgiving was, that Christ sent him *not* to baptize in or with water, but to preach the gospel. 1 Cor. i. 14—17. And lest they should imagine there were *two* baptisms, because he

had baptized Crispus and Gaius, and the household of Stephanas, he declares that true disciples are made by the *one* baptism; "for no man can say Jesus is the Lord, but *by the Holy Ghost;*" "for as the body is *one*, and hath many members, and all the members of that *one* body, *being many, are one body;* so also is Christ; *for* (en) *with one Spirit we are all baptized into one body, whether Jews or Gentiles, whether bond or free;* and have been all made to drink into one Spirit." 1 Cor. xi. 3, 12, 13. As the apostle Paul was *not* sent to baptize in or with water, it is certain the rest of the apostles had *no* command for it. Neither did they in any one instance ever baptize in or with water in the name of the Father, and of the Son, and of the Holy Ghost. If they had been commanded so to do, or if they had so done, we may be assured it would have been recorded in the Holy Scriptures, as we have so particularly and expressly recorded the order for and also the administration of the Lord's supper.* 1 Cor. xi. 23—29; Acts xx. 7.

As the Author of eternal salvation hath said, "he that believeth and *is baptized shall be saved;*" and the scripture or words of God cannot be broken (John iii. 34; x. 35), what an awful sin they commit, who make the words of God *of no effect*, by representing our Lord as speaking of *water* baptism. But on what evidence

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* In all controversies in religion this must be the question, "*What saith the scripture?* It is not what this man, or the other good man saith, but what saith the scripture? Ask counsel at this Abel, and so end the matter, 2 Sam. xx. 18. *To the law and to the testimony* (Isa. viii. 20), thither is the best appeal. Our Lord hath commanded us to bring our little children to Him! He did *not* baptize with water, for that would *not* do them good—but he took them up in His arms, put His hands upon them, and blessed them. As our Lord *never* commanded His disciples to baptize in or with water, is it any marvel that men should be left to differ about a shadow—a *literal* baptism.

do they found their opinion, which represents our Lord's words of a *non*-essential import or meaning? For no true Christian believes, there is any salvation in water baptism; he knows, by experience, water baptism, in any mode, *never* made him a believer. Neither is *water* baptism the antitypical baptism which now saves us. 1 Pet. iii. 21; see p.p. 6. Christ the Lord is the *only* Saviour, and all He has saved He hath or will baptize with His Spirit in tothe *one* body: and all who are baptized into the *one* body are baptized *into* Christ; for he that is joined to the Lord is *one* Spirit. 1 Cor. vi. 17. And all such are the children of God *by faith in Christ Jesus.* For as many as have been baptized into Christ, have put on Christ. Gal. iii. 26, 27. It would be blasphemy to assert, *as many as have been baptized in or with water have put on Christ;* for Simon Magus did *not* put on Christ. Neither do Socinians or Arians, who are baptized in or with water, *put* on Christ. But if there are any professing Christians so presumptuous as to assert, that they who have been baptized in or with water have put on Christ, they may be likened unto those unlearned and unstable persons who are described as wresting the scriptures unto their own destruction. But there is *one* never failing baptism; for they who are joined to the Lord are *one* Spirit, 1 Cor. vi. 17; and the original scripture in Colossians ii. 12 reads, "*Buried together* with Him in baptism, *in whom* also ye are risen *together,* through faith of the *operation or energy of God,* who hath raised him from the dead. It also reads buried *together* in Rom. vi. 6.

Our Lord spake unto His disciples, saying, "*All power is given unto me in heaven and in earth.* Go ye, *therefore,* and *teach all nations,* which in the margin of the New Testament we read, '*make disciples or Christians of all nations,*' baptizing them in (eis) into the name of

the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, unto the end of the world. Amen!" Matt. xxviii. 18—20. Making disciples, &c., was to be by preaching the gospel, for it is recorded in Mark, Jesus said unto them, "*Go ye into all the world, and preach the gospel to every creature. He that believeth,* AND IS BAPTIZED, SHALL BE SAVED; but he that believeth not, shall be damned. Mark xvi. 16, 17. But as they could *not* make disciples by preaching the gospel without the baptism *of the Spirit,* with which Christ said they should be baptized, we find it is recorded they were to wait for the promise of the Father, Acts i. 4, 5; for Jesus said, "Behold, I SEND the promise of the Father *upon you: but tarry ye at Jerusalem, until ye be endued with power from on High.* Luke xxiv. 49. As all power given to our Lord, and the promise of His presence, is the "therefore" they were to go and make disciples, baptizing *into* the name of the Father, and of the Son, and of the Holy Ghost, we may be sure the baptizing was essential to the discipleship; for baptizing was to make true disciples. The author of "A Concise View of Christian Baptism" observes, "The most severe judgments are denounced against those who *add to* or *take away from* the Book of God." We ought not therefore to add to our Lord's command the words "*in* or *with water;*" for as our Lord's words, "*and is baptized,*" in Mark xvi. 16, mean the *essential* baptism, so the word *baptizing* in Matt. xxviii. 19 must mean with the Spirit. No godly man, after a prayerful consideration of our Lord's words, could believe the words, "*and is baptized,*" meant a *non*-essensial baptism; for if he did, he would represent our Lord's command, "*baptizing* (eis) into the name of the Father, and of the Son, and of the Holy Ghost," to be a *non*-essential baptism. Therefore

all true Christians, who have been led to misunderstand our Lord's words and command by the erroneous interpretations of men, should consider that the *liberty* such men have taken of adding their own thoughts to our Lord's words and command, they would not allow to be taken with their own words or writings.

The preaching of the everlasting gospel is the ministration of the Spirit. After the Reformation had made great progress in France, the French Protestants declared the preaching of the glorious gospel of the blessed God (1 Tim. i. 11) was the first and greatest ordinance in the church of Christ. They observed a man would not be saved for being baptized in or with water, or for observing the ordinance of the Lord's supper: nor would a man be damned for *not* being baptized in or with water, or for not observing the ordinance of the Lord's supper: but he would be damned if he did not receive and believe *in his heart* the glorious gospel of Christ. And this testimony appears to be consistent with the scriptures, for it is written, "How shall we escape, if we neglect so great salvation, *which at the first began to be spoken by the Lord,* and was confirmed unto us by them that heard Him: *God also bearing witness,* both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will." Heb. ii. 3, 4. Therefore, *he that* believeth and is baptized shall be saved; because there is *one* faith and *one* baptism *inseparable from each other;* for there is a believing which is *not* the faith of the energy of God (Luke viii. 13): but as under the Old Testament dispensation the *leper* was made clean by the blood and water, and as the *unclean* were sanctified by the ashes and water being sprinkled together upon them; so the *one* faith is inseparable from the *one* baptism with the Spirit.

The apostles were *not* commanded to teach or make disciples of all nations, and after they had made disciples to baptize them in or with water: but they were to make disciples of all nations, *baptizing* them (eis) *into* the name of the Father, and of the Son, and of the Holy Ghost. It was therefore by baptizing them into the name of the Father, &c., the apostles were to make disciples. And the *fathers*, so called, understood *baptizing* was to make disciples, for they erroneously believed in water regeneration, and in the washing away of sin by water baptism. Their erroneous opinions they imbibed from Judaizing teachers, and from the *legal* ceremonies being observed by the apostles!

The baptizing INTO the name of the Father, and of the Son, and of the Holy Ghost, which our Lord commanded, would effectually teach and make true disciples. But the apostles admit, they were not sufficient of themselves to think any thing as of themselves; *but their sufficiency was of God; who made them able ministers of the New Testament;* not of the letter, *but of the Spirit:* for the letter killeth, *but the Spirit giveth life.* 2 Cor. iii. 5, 6. As the apostles were *not* sufficient of themselves for the making of disciples, they were commanded by the Lord to tarry in the city of Jerusalem until they were endued with power from on high, and *they were to wait for the promise of the Father, which,* Jesus said, *ye have heard of me. For John truly baptized with water,* but *ye shall be baptized with the Holy Ghost not many days hence.* Acts i. 4, 5. *Water* baptism was John's ministry; Christ's baptism was with the Spirit, for the ministration of the Spirit was to supersede the legal ministry; and therefore the baptism with the Spirit was to supersede the baptism with water. Our Lord's words are, "for John truly *baptized with water* (observe, He speaks of it in the *past* tense), but (for the *future*) ye *shall be*

baptized with the Holy Ghost not many days hence." Acts i. 4, 5. And so they were! For on the day of Pentecost our Lord did baptize His disciples by pouring forth of the Holy Spirit upon them, in the place where Christ had suffered, and been despised and rejected of men: for the word of the Lord was to go out from Jerusalem according to the Spirit of prophecy. Isaiah ii. 2, 3; Micah iv. 1, 2. At Jerusalem a gospel church was to be formed, and *many thousands of Jews to be converted.* This baptism with the Spirit was *not only* in an extraordinary and in an abundance of gifts for the ministry, *but also of grace for themselves;* for the Spirit was to teach and guide the *apostles themselves into all truth, &c.* See p.p. 133—135. This baptism was not merely the gifts of tongues and the power to work miracles, but an INTERNAL *baptism* which the apostles themselves stood in need of! The scripture records this truth, and the apostle Peter confirmed it, when the apostles and elders met together upon a particular occasion. "And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that, a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel and believe. And God which knoweth the hearts, bare them witness, *giving them the Holy Ghost,* EVEN AS UNTO US; and put NO DIFFERENCE BETWEEN US, PURIFYING THEIR HEARTS BY FAITH." Acts xv. 7, 9. Therefore the *apostles* partook of the *internal baptism* on the day of Pentecost, *even as the Gentiles did when the Holy Ghost was given them, purifying their hearts by faith.*

The apostles were also baptized with the Spirit for the work of the ministry—for baptizing into the name of the Father, and of the Son, and of the Holy Ghost was to make disciples; and which they did on the day of Pentecost, when they were personally and ministerially

baptized by Christ with the Spirit: for on that day Peter preached *with the Holy Ghost sent down from heaven* (1 Pet. i. 12), and *three thousand of all nations were made disciples;* Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, *Jews and proselytes*, Cretes, and Arabians, were spiritually baptized into the *one* faith, namely, into the name of the Father, and of the Son, and of the Holy Ghost! For the gospel which Peter preached with the Holy Ghost sent down from heaven, was the glorious doctrine of the *Trinity in Unity!* "Men and brethren," said Peter, "this JESUS (the SON OF GOD) hath God raised up, whereof we all are witnesses; therefore, being by the right hand of God exalted, and having received *of the* FATHER the promise *of the* HOLY GHOST, *He hath shed forth this which ye now see and hear.*" Acts ii. 22, 23. Here we see our Lord's command effectually began of discipling by baptizing into the name of the Father, and of the Son, and of the Holy Ghost: and the three thousand of all nations continued in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers.

Our Lord did *not* command His apostles to teach baptizing in the names, as in the *plural*, but in the name, in the *singular;* for the Three which bear record are One. Neither did He command them to baptize *only* in His own name, or to make disciples, baptizing in names *assumed*, or in names of *office!* Yet there are professing Christians, zealous of *water* baptism, who do not hold the mystery of faith in a pure conscience, for they baptize in or with water in *names assumed*, or in *names of office!* And this is an evident proof that water baptism is *not* the *one* baptism, of which all of *one* faith are partakers, being joined to the *one* Lord with *one* Spirit!

Our Lord did *not* command His apostles to make disciples baptizing in the name of the Father, Son, and Holy Ghost; for then, unbelievers might pretend there was in our Lord's command, *no positive* revelation of the THREE which bear record in heaven: but He commanded His apostles to make disciples, baptizing them into the name *of the* FATHER, *and of the* SON, *and of the* HOLY GHOST; for the prepositive article *tou, of the,* is set before the word "SON," and also before the words "HOLY GHOST," as well as before the word "Father;" which it would not have been, if three distinct recorders or witnesses had not been set forth in the above scripture, as the *one* faith in which *true* disciples are *spiritually baptized!* Dr. *Gale,* an antipœdobaptist, justly observes, "we should have *no other rule of faith beside the* SACRED WORD OF GOD, for if we admit of any other, we give up our cause, and expose ourselves to all the impositions of Popery," and to all the *un*scriptural opinions of men: and Dr. *Gill* faithfully declares *we ought to reject all suppositions* and *pretended apostolical tradition,* and *every thing* that goes under that name *not* found in the Bible. To this good advice we should strictly attend, for it is written, "*To the law and to the testimony, if men speak not according to this word, it is because there is no light in them.*" Isa. viii. 20. Then what authority is there for *baptism* in or with water, to be administered in the name of the Father, and of the Son, and of the Holy Ghost? It appears upon record, the apostles *never* did baptize in or with water in the name of the Father, and of the Son, and of the Holy Ghost: nor does it appear upon record, they ever received any command so to do! Dr. *Gill* faithfully declares we are, and so we ought, to reject all *suppositions:* and therefore we ought to reject all *suppositions* as to the acts of the apostles *not* recorded

in the scriptures! The sacred record sets forth, that the *legal baptisms* or *purifications* were observed by the apostles and elders at Jerusalem for twenty-seven years after our Lord's resurrection: at which time many thousands of Jews *were believers who were zealous of the law!* But *after that year*, we have *no* account of any administration of water baptism by any one of the apostles.

They who have read the writings and opinions of "*the fathers*" (so called) *respecting water baptism*, must conclude, that Dr. *Gill* spake the truth concerning many of them. See p.p. 131, 132. Many believed *water baptism* was *spiritual regeneration;* that it *washed sinners from their sins:* and some doubted whether their sins would be forgiven which were committed after they had been baptized in or with water. And the scriptures inform us of some *deceivers* who had crept into the church at Corinth, and these deceivers, like *Hymeneus and Philetus*, it appears, erred concerning the resurrection of the dead, for they *denied the resurrection of the dead*, having *not* the knowledge of God (1 Cor. xv. 12, 34): yet they administered water baptism to some persons (*uper*) for the dead (1 Cor. xv. 29): it may be, they pretended the dead would be thereby washed from their sins; as the Papists pray for the dead, supposing they can pray them out of purgatory! But the apostle, in the Epistle to the Church at Corinth, cautions the saints from being deceived by them; and he exposes the falsehood of these deceivers by their practice, saying, "*if the dead rise not at all, why are* THEY (not ye) *then baptized for the dead?*" And, as he anticipated these deceivers would reply "How are the dead raised up? And with what body do they come?" He answers them, saying, "*Thou fool*, that which thou sowest is not quickened, except it die: and that which

thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it pleaseth Him, and to every seed his own body," &c. The apostle's arguments were well understood by the saints at Corinth, for they *were baptized with one Spirit into the one body* (1 Cor. xii. 13): and if our commentators had examined the apostle's words more carefully, they would not have obscured this scripture with their various suppositions and opinions; for they would have seen the apostle did *not* say to *believers*, why are *ye* baptized for the dead; but he asks why are *they*—(THE SOME *amongst them that said there is no resurrection of the dead,* verse 12)—*why are* THEY *baptized for the dead?* whom the apostle, under the plenary inspiration of the Spirit, calls *fools, who had not the knowledge of God!*

As the Sadducees held the same heresy, and yet observed the divers baptisms, and as the apostles for some years observed the legal baptisms, as well as many thousands of Jews who believed, surely to the observance of the Jewish customs, and to the Judaizing teachers may be traced, in the third century, the substitution of water baptism in the place and stead of circumcision; and which some Christians, since the Reformation, have called "*the circumcision made without hands.*" But in the epistles to the saints, written under the plenary inspiration of the Holy Ghost, we learn, in words as plain as can express the fact, that the apostles were *not* sent to baptize in or with water, but to preach the gospel. And in the sacred record we read, that on the evening of the day our Lord rose from the dead, Jesus said unto His disciples, "Peace be unto you: as my Father *hath sent me,* EVEN SO *send I you.*"*

* The Holy Spirit was given through the laying on of the

John xx. 21, 22. Therefore, as our Lord was *not* sent to baptize in or with water, EVEN SO He sent them *not* to baptize in or with water. And as there is not a word said about water baptism in the commission given to the apostles, to be found in either of the records penned by Matthew, Mark, Luke, and John, we have a positive and unequivocal testimony, that the schism which has been made in the *one* body by the continuance, and the disputes about the mode, &c., of the administration of water baptism, is *not* of God; "*for* HE *is not the Author of confusion, but of peace, as in* ALL *the churches of the saints.*" 1 Cor. xiv. 33.

There is no mention in the apostle's charge to Timothy, or to Titus, nor in any of the epistles to the saints, to administer *water baptism*: Peter saith, the *antitypical baptism which now saves us is not in or with water*, 1 Pet. iii. 21; see p.p. 6; and Paul saith, the apostles were *never* sent to baptize in or with water. 1 Cor. i. 17. But we have the *undeniable* testimony, there is *one body*, &c., *one* Lord, *one* faith, and *one* baptism, Eph. iv. 4, 5; and by comparing scripture with scripture, we learn that *one* baptism is with the Spirit; for believers are baptized with the Spirit into the *one* body: and they are all of *one* faith, and they are made to drink into *one* Spirit, 1 Cor. xii. 12, 13; and therefore are all of *one* heart, and of *one* faith, and of *one* mind in the Lord. For with the Spirit's baptism they are made true disciples; and only such baptized believers shall be saved. Matt. xxviii. 19; Mark xvi. 16. This truth is confirmed in and by the experience of every one born of God; for the *elect* according to the foreknowledge of God, know the truth thereof *through the sanctification*

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apostles' hands. And they also preached the gospel with the Holy Ghost sent down from heaven. Acts viii. 17, 18; xix. 6; 1 Pet. i. 12.

of the Spirit, unto the obedience and sprinkling of the blood of Jesus Christ. 1 Pet. i. 1, 2. And they are *washed*, and they are *sanctified*, and they are *justified in the name of the Lord Jesus*, and by *the Spirit of our God.* 1 Cor. vi. 11.

There is but *one* baptism, which is not in or with water, but with the Spirit: and that the same may more plainly appear, the *in*effectual nature of water baptism shall be placed in *juxta* position with the *all-sufficient* baptism with the Spirit.

Water Baptism.	The Spirit's Baptism.
1. It is *not* essential to salvation.	1. It is essential to salvation.
2. It is *external* and *literal.*	2. It is *internal* and *spiritual.*
3. It is said to be *emblematical, i. e.*, a *hint* of the sufferings, the death, the burial, and the resurrection of the Redeemer. It is *symbolical, i. e., typical* of the most important change that can possibly be effected in the human character—*a death unto sin, and a new birth unto righteousness.* It is also *emblematical, i. e.*, a *hint* of the most important privileges enjoyed on earth—*the remission of sins, the washing away of sins by the blood of Christ, conformity to, fellowship with, and interest in the Lord Jesus Christ*, in the purpose and benefit of His sufferings, death, burial, and resurrection. It is likewise a *solemn* PROFESSION OF BELIEF *in the gospel, in the doctrine of the Trinity, and in the resurrection of the dead.* See "A Concise View of Christian Baptism," p. 21. As this author admits it is only *emblematical* and *symbolical*, it is abolished, as well as are all the other typical ordinances.	3. It is quickening us *together* with Christ, buries us *together* with Him, in whom we are risen *together* through His divine energy. See Greek Test., Eph. ii. 5; Col. ii. 12. It is the SUBSTANCE of *typical* water baptism; for it is a death unto sin, and a new birth unto righteousness. It is a revelation in the heart of the forgiveness of sins, purging the conscience with the blood of Christ from all dead works to serve the living God. It is the fellowship of the Spirit by whom we have fellowship with the Father and His Son Jesus Christ, and an interest in the sufferings, death, burial, and resurrection of Christ. It is likewise a believing in the heart the gospel, and in the name of the Father, and of the Son, and of the Holy Ghost (but *not* in assumed names, or names of office), and in the resurrection of the dead; and it produces the *fruit* of the Spirit. See Gal. v. 22, 23; Eph. v. 9, 10; Col. iii. 12—16. It being a substantive ordinance, it will never be abolished.

4. When administered by immersion, the water receives the person.	4. But the person *receives* the Spirit.
5. It does *not* regenerate a sinner.	5. It regenerates a sinner.
6. It does not put the baptized into Christ, nor do they thereby put on Christ.	6. It puts the baptized into Christ, and they put on Christ.
7. It does *not* incorporate persons into the church of Christ, which is the *one* body.	7. It does incorporate persons into the church of Christ, which is the *one* body.
8. It does *not* make men of *one* faith.	8. It makes men of one faith.
9. It does *not* unite ALL the saints together in love.	9. It unites ALL the saints together in love.
10. It is *not* the seal of the covenant.	10. The Holy Spirit is the seal of the covenant.

As the grace of God teacheth us to deny all ungodliness, may we, therefore, through the same grace be preserved from a lying spirit; and then, we shall never prefer a shadow to the substance, nor call *literal* water baptism the Christian's baptism. The author of "A Concise View of Christian Baptism" calls baptism by immersion in water, "*literal* baptism" (p. 14): in this respect he spake truly, for it is *not* "*spiritual baptism.*" All the divers water baptisms under the law were *all* "*literal baptisms;*" and they are called in scripture "*carnal* ordinances." Heb. ix. 10. The same author saith, water baptism by immersion is *emblematical,* a *hint* of Christ's sufferings, &c. But supposing it to be used by men as typical of His sufferings, it is then *virtually* like all the other typical ordinances, if they were now kept and observed, *a denial* that Christ the substance is come, and hath finished the work which the Father gave Him to do!

The same author saith, that they fulfil righteousness in submitting to water baptism by immersion! This is generally believed by the antipœdobaptists; which is a strong proof of its being a *legal* ordinance. But the righteousness they fulfil in observing water baptism is

not the righteousness of God; therefore their righteousness, and their *legal* joy in observing a *legal* ordinance, is *not* "the righteousness, *peace,* and *joy* in the Holy Ghost. Rom. xiv. 17. Men *under* the law, it is written, may have a zeal for God, but not according to knowledge; for they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. Rom. x. 2, 3; see p.p. 4. There is even in godly men a legal disposition; for they are too frequently looking to, or deriving comfort from, something they can or have done for God's service, rather than looking to, and having their hearts comforted with, and their minds fixed on, what God hath done for them. May the Lord preserve us from such a legal spirit, and grant us grace to say, "Thou ONLY art my Rock, and my Salvation, and my Defence. I will go in the strength of the Lord God: I will make mention of Thy righteousness, of Thine ONLY!" Psm. lxii. 2, 6; lxxi. 16.

There are generally admitted by Protestants but *two* ordinances or sacraments which Christ hath ordained in His Church. And *one* great ordinance is the ministration of the Spirit; the preaching of the everlasting gospel; and with which Christ hath promised his presence! Matt. xxviii. 19, 20. And we are commanded not to forsake the assembling of ourselves together. See p.p. 141. The administration of the Lord's Supper is the other ordinance; it is *not* a typical or emblematical ordinance; for it is the memorial of the blood of Christ, and the memorial of the body of Christ; and they who are baptized with the Spirit do by faith divine find the cup of blessing to be the communion of the blessings which come through the blood shedding and atonement of Christ; and the commu-

nion of the blessings which come through the body, the incarnation, and life of Christ. "The communicants being baptized with *one* Spirit, *being many*, are *one* bread and *one* body." 1 Cor. xii. 13; x. 16, 17. Our Lord has expressly commanded the observance of this ordinance by all His disciples *in remembrance of Him.* And the manner of its administration He expressly revealed to the apostle. But He has *never* commanded His disciples to be baptized in or with water; which He would have done, if it had been an ordinance of His appointing! And there is a full and satisfactory answer why he has not; namely, because our Lord would not substitute a shadow for the substance, or set up John's ministry or water baptism in the place and stead of His own essential ministry, or baptism with the Spirit. And as our Lord by His ministry glorified the Spirit, so the Spirit by His ministry glorifies Christ.

Our Lord has expressly commanded the washing of each other's feet, and has left us an example that we should follow his steps. John xiii. 14, 15. *But* why is it not observed? Washing each other's feet will *not* make any schism in the *one* body. We should remember, as the author of "A Concise View of Christian Baptism" observes, it is written, "Blessed are they that do His (Christ's) commandments, that they may have right to the tree of life, and may enter in through the gates into the city. *And the scriptures promise salvation to those who do the will of God—and declare that none but such shall enter into the kingdom of heaven.*" Page 23. And Christ saith, "if ye love me, keep my commandments." John xiv. 15. Then, what sort of love do they shew to Christ who make a schism in the *one* body, by teaching for commandments the doctrines and opinions of men? Or that make our Lord's words,

in Mark xvi. 16, of no effect? Who contradict the faithful testimony of John the Baptist concerning Christ's baptism with the Spirit? That say there are two baptisms, when the scripture saith there is but *one?* Or that teach men, they fulfil righteousness when they are baptized in or with water? And that shew their contempt of our Lord's express commandment, by never washing the saints' feet?

Jesus saith of His church, "My dove, my undefiled is but *one*" (Song vi. 9), *one* body composed of various members, hence called His own body (Eph. i. 22), for they are *joined* to Him by *one* Spirit. 1 Cor. vi. 17. All such are most dear to the Lord. He nourisheth and cherisheth them. For they are members of His body, of His flesh, and of His bones. Eph. v. 30. He is their *one* Lord, and His name is *One*. Zech. xiv. 9. This is a most true doctrine, for there is ONE Lord, *one* faith, *one* baptism. Eph. iv. 5. And this doctrine is most sweet in experience, for by *one* faith we believe in, and live in, and walk in the Spirit with, and enjoy holy fellowship with, our *one* Lord and Head. And whatever is recorded in the scriptures of our *one* Lord, is enjoyed in experience by this *one* faith. By it the heart fixes upon the *one* atonement, the *one* righteousness, the *one* mediation, and the *one* salvation of the Son of God. As it looks to nothing else for hope: so by it Christ is most precious to the soul: and by faith Christ keeps the soul unto salvation. Happy partakers of this *one* faith are made happy in the *one* Lord by *one* baptism; for by *one* Spirit they are baptized into the *one* body, and joined to the *one* Lord. 1 Cor. xii. 13; vi. 17. If the Lord baptizes us with His Spirit, then our hearts will burn with the *fire* of His love to Himself and to one another. They that dwell in love, dwell in God, for God dwells in them, because love is of God, and God is love!

Believing parents! no one of Adam's posterity can enter the kingdom of God unless born from above! Jeremiah was sanctified before he came forth out of his mother's womb (Jerem. i. 5); and John the Baptist was filled with the Holy Ghost even from his mother's womb (Luke i. 15): and when his mother heard the salutation of Mary, he leaped in her womb. Luke i. 41. These are precious testimonies of the baptism of the Spirit; for as children in the womb may be filled with the Holy Ghost, you have a solid foundation for your faith, and for obedience to your Lord's command, to *bring your little* children to Christ; for Christ saith, "*of such is the kingdom of God!*" *And he took them up in his arms, put* HIS HAND *upon them,* AND BLESSED THEM! Mark x. 13—16.

It is recorded that the disciples rebuked them that brought their little children to Christ: but this greatly displeased our Lord, and He rebuked them for doing so. Therefore we should *not* limit the Holy One of Israel, whose praise is perfected out of the mouths of babes and sucklings! Know therefore that the Lord our God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a *thousand generations!* Deut. vii. 9; see Ezra i. 8; ii. 3.

Our Lord hath commanded godly parents to bring their children to Him for His blessing: and which they may do now by prayer and faith; for He is of one mind, the same yesterday, and to-day, and for ever. Heb. xiii. 8. If it be from *unbelief* that any godly parent lives in a wilful act of disobedience to the Lord's command, let all such remember, that He who hath promised to keep covenant and mercy with them that love Him and keep His commandments to a *thousand generations,* did greatly commend her faith who came to Jesus on behalf of her child, and who under all discouragements persevered in prayer, and

obtained His blessing! Matt. xv. 21—28. See also an example of one who had little faith that brought his child to Christ, and obtained mercy! Mark ix. 17—27. But if any godly parents shall yet object, because they or their teachers may prefer a legal ordinance to an act of faith, let them remember what Peter and the apostles said to the high priest and the council, upon another occasion, which will equally apply here, "We ought to obey God rather than man."

But what shall we say for those professing Christians, who, in their *vain* zeal and controversy for the mode of administering a legal ordinance, have shewn an ungracious disposition towards each other, that we cannot say of them, "see how these Christians love one another?" They are not like Priscilla and Aquila, who were willing to lay down their own necks for Paul, Rom. xvi. 3, 4. But why not? Because they are baptized in or with water, and *not* with the Spirit! And therefore they do not obey our Lord's commandments; they do not love their enemies, or bless them that curse them, or do good to them that hate them, or pray for them which despitefully use them, and persecute them! Matt. v. 44. Neither do they love one another, as Christ hath loved us! John xiii. 34.

To have the Spirit of Christ is to be a Christian; "know ye not your ownselves, how that Jesus Christ is in you, except ye be reprobates. The bodies of the saints are an habitation for God *through the Spirit's baptism*, for they are the temples of the Holy Ghost," 1 Cor. iii. 16; vi. 19. The Spirit is spoken of as the living water with which Christ baptized all His seed, and is in them as a well of living water, springing up *into* everlasting life. John iv. 14; vii. 38, 39. Thus Christ spake of His Spirit's baptism, with which His people should be baptized after He was glorified. And

all who are thus spiritually baptized, the Spirit of adoption witnesseth with their spirit, that they are the children of God, heirs of God, for they are all God's *first-born in Christ* (Exod. iv. 22, 23; Heb. xii. 23), and joint heirs with Christ. The Lord himself is the portion of the saint's inheritance (Numb. xviii. 20), for they are joint heirs with Christ, the heir of all things; because true believers, being baptized with the Spirit into Christ, are joined to the Lord (Gal. iii. 27; 1 Cor. vi. 17); and by virtue of their union to Him, shall inherit all things. Rev. xxi. 7. They that now partake of His Spirit are His brethren, and they shall partake of His glory (John xvii. 24), and sit down with Him upon His throne. Rev. iii. 21. Reader, if thou art baptized with the Spirit, thou art one with Christ: as such, thou art a true *spiritual* baptist, and a member of the *one* true *spiritual* church of Christ; therefore come out from among the *literal water baptist church of any description:* for there is no union without the Spirit. The *letter killeth,* but *the Spirit giveth life!*

Christian, the anxiety to make proselytes to John's baptism, and the blasphemy of them *who maintain a* NECESSITY *for water baptism* AFTER THE BAPTISM WITH THE HOLY GHOST, may remind us of those Judaizing teachers, of whom it is written, "As many as desire to make a fair shew in the flesh, they constrain you to be circumcised, that they may glory in your flesh." But God forbid that I should glory, save in the Lord, and in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, BUT A NEW CREATURE. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. Gal. vi. 12—14, 16. So prays yours in the Lord. OBADIAH.

POSTSCRIPT.

WHILE the last Meditation was in the press, a Sermon entitled "One Baptism," by that eminent *servant* of our Lord Jesus Christ, JOHN BRADFORD, *of Wadham College, Oxford,* came to hand: by the following extracts it will be seen, that eminent divine confirms with his testimony the truths set forth in the eighth and ninth Meditations. After tracing the different dispensations committed to Noah, to Abraham, to Moses, and to David, Mr. Bradford states, "That God did send John to baptize with water is admitted, *but I deny that Christ ever did send any one to baptize with water!* This is coming to the point: here I stand; and challenge any man to shew me when and where Christ ever commanded any one to baptize with water."

"The commission to baptize is grounded, I know, upon these words, 'Go teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' First, I ask, what baptism is here intended? Is it the Spirit's baptism, or is it water baptism? Here is nothing said about water: therefore I conclude that it is the baptism of the Holy Ghost. There were divers washings and carnal ordinances before the gospel dispensation, which is called the ministration of the Spirit, as being administered by the Spirit, and as extended to the spirit, the mind, and consciences of those who are brought into that dispensation; in which there are *not* two baptisms *but one.* John says, 'I indeed baptize with water; He shall baptize you with the Holy Ghost and with fire.' Here are two baptisms spoken of; one with water, and the other with the Holy Ghost and fire. Which of these baptisms is meant?"

"I say the Spirit's baptism was certainly intended by these words, baptizing *into* the name of the Father, and of the Son, and of the Holy Ghost. It may be said, that I have not quoted the words as they stand in the translation; for it is there written *in*, and not *into* the name. If our translators sometimes make mistakes, is it not proper such mistakes should be corrected? Now I say that the preposition *eis* means *into;* and so it is translated in other places, baptized *into* Christ, baptized *into* one body; the words in the original are *eis to onoma*, that is, *into* the name; had it been *in* the name, I presume it would have been *en to onomati*—and I must say that no commission to baptize with water can be drawn from these words, because water is not mentioned: because our Lord is here speaking of His own baptism, which is with the Holy Ghost and fire, and not of John's baptism, which was with water: because in the original it is *into* the name, not in the name; now water baptism cannot answer any such end as this, but the Spirit's baptism does make believers really partakers of a divine nature."

"To baptize *into* Christ, to baptize *into* the name of the Father, and of the Son, and of the Holy Ghost, must be ascribed to nothing short of a divine power, whereby the soul receives divine communications from Christ, is brought into a state of communion with Christ, and is espoused to Christ, bears His name, and is for ever one with Him."

"Amidst all our discouragements there is, however, this encouragement to preach the gospel; that is, *the promise of success, and of the Lord's presence and blessing; His word shall not return void; and our Lord says,* '*Go, preach the gospel, and I will be with you alway, even unto the end of the world.*'—'*Without the baptism of the Spirit all our preaching is vain,* and whatever faith any one may seem to have, or profess to have, if it be not the work of God, and of the operation of His Spirit, all such faith is vain. *Therefore our Lord says,* he that believeth *and is baptized* shall be saved. Does our Lord mean here baptized with water? If so, we must read it thus: He that believeth and is baptized with water shall be saved. What! are none to be saved but those who are baptized with water? are none believers but

those who are baptized with water? When our Lord says: He that believeth and is baptized shall be saved, *He means to shew the difference between a dead faith* and a *living* faith: *James* says, can faith save? by which he means, believing some historical fact as true or false, or some proposition as right or wrong; can a mere notion, opinion, system, or sentiment save a soul? No. *Nothing can save, but that faith which is the work of God;* THEREFORE, our Lord says, He that believeth *and his baptized* shall be saved; as much as if He had said, that faith alone can save, *which is wrought by the Holy Ghost with whom every believer is baptized:* and every one who is *not* thus baptized is an unbeliever."

"Some say, as our Lord was baptized with water, *it behoveth us to fulfil all righteousness.* What! does it behove such weak worms, such fallen sinners, as we are, to fulfil all righteousness? As well may any of us pretend to make a world as to fulfil all righteousness. No one can do this but He in whom dwelt all the fulness of the Godhead bodily."—"Some insist upon the example of Christ having been baptized with water as a rule for us; but I ask, is the example of Christ having been circumcised a rule for us? If His example is a rule in the *one* instance, why not in the *other?* But we have the example of Jesus, namely, Jesus Himself BAPTIZED NONE.

We read of certain disciples whom Paul found at Ephesus, *who had been already baptized with water,* to whom Paul says, *Have you received the Holy Ghost?* They answered, We have not, &c. Then Paul said, *John verily baptized with water* to repentance, saying unto the people, that they should believe in Him who should come after him, that is, in Christ Jesus. *When they heard this, they were baptized* (with the Spirit), but NOT *with water; for with that they had been baptized* BEFORE. For after Paul had laid his hands upon them, they received the extraordinary gifts of the Holy Ghost. We have an instance of preaching being attended with the same effect, as on the day of Pentecost, in the house of Cornelius: whilst Peter was preaching, the Holy Ghost fell on all them who heard the word. That

Peter did baptize them must be allowed; but that Peter did right is to be proved. *For if Christ did not send Paul to baptize with water, so neither did He send Peter.* I believe all the apostles did it at first, because they had been used to it (under the legal dispensation); and it is a hard matter to leave off old customs, and break through long and deep rooted prejudices."

"The disciples often did wrong, for they did that which they had no right to do. They chose Matthias to be an apostle in the room of Judas; this they had no right to do! Peter dissembled when he was at Antioch, for which Paul reproved him. Paul afterwards did that for which he blamed Peter; he shaved his head, and pretended to have a vow. We are to follow the apostles *as they followed Christ, and no further.*—The apostles did what they had *no* right to do, as Paul did: and he was afterwards convinced of his mistake, and confessed it. He tells us, in so many words, that God did *not* send him to baptize; yet, at first, he thought he was to do as others did."

"*The baptism which saves us,* Peter saith (*is not water*), is *not the washing* away of the filth of the flesh; water baptism cannot save; it cannot give *the answer* of a good conscience towards God, by the resurrection of Jesus Christ from the dead: it must be the Spirit's power which can reach the heart, and purge it from an evil conscience; by this baptism we are buried with Him into His death, and we are made conformable to Him in His death, we are made partakers of the fellowship of His sufferings, and by this baptism we are risen with Him, through the faith which is of the operation of God, who hath raised Him from the dead; so that like as Christ was raised from the dead, by the glory of the Father, even so we also should walk in newness of life; if we have been planted in the likeness of His death, we shall be also in the likeness of His resurrection. In this manner we obtain the answer of a good conscience, by the resurrection power of Jesus: for those who believe, experience the exceeding greatness of that power, which was put forth at the resurrection of Jesus Christ from the dead." "True baptism is *not external form,* but a life giving power." "The washing

of water *is by the word, and the washing of* regeneration means the renewing of the Holy Ghost."

"John was to prepare the way for Jesus, and his baptism with water was to prepare for a baptism with fire; which fire was to lick up the water. John never attempted to give satisfaction to any, so neither will his baptism give true satisfaction to any seeking soul. Whenever any came to John, he referred them all to Jesus."

"John and Moses were both servants, and though each of them were faithful in the work committed to them, yet, as servants, they were not to abide for ever; but the Son abideth for ever. As servants they must needs be inferior to the Master whom they served." "Have we been baptized with the Holy Ghost; and shall we *go back* to the baptism of John! This is strictly and properly to *backslide;* this is going back from the Master to the servant; from the substance to the shadow."* "If baptized with the Spirit, if baptized *into* Christ, we are in a higher dispensation than that of John. May the Lord help us to stand fast, and not to backslide from the life, the truth, the power, and spirituality of the gospel."

As Christ is the only lawgiver in His church, it is a question I must ask again and again, *by what* authority does any man baptize *with water?* Let him shew his commission, if he can; and if he cannot, how does he dare to excommunicate all those who are baptized with the Holy Ghost?

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* Mr. Bradford's testimony is confirmed by another of the Lord's highly favoured servants, who saith, "The apostle, writing to the Hebrews, cautions us, lest we be tempted to suppose there would be no harm in observing the *shadows* of the law, and still to look to Christ. To prevent this, and show the danger of such conduct, the apostle solemnly points out that such a *wilful* perversion of the truth, in looking to the *shadow*, NOW THE SUBSTANCE WAS COME, became virtually a denial of the full and complete sacrifice of Christ. This was the case with the churches of *Galatia*, which was composed of a mixture of legal ceremonies and of the gospel. And we know that in our day, too many there are that mingle law and gospel; and but few who live wholly upon Christ."